CIAL COLLECTIONS

Senator Morse letter

China exclusion 'dangerous'

(East/West columnist James W. Chin's expressed apprehensions on the Vietnam war's possible effects on Chinese-Americans have been seconded by Senator Wayne Morse (Dem.-Ore.).

Chin wrote, in his April 21 column, that if the conflict drew mainland China into a global war, "anti - Chinese sentiments and cries of the 'yellow peril' could be revived in California as in the 1870's when Chinese were openly lynched and beaten in public streets. . . ."

Sen. Morse, a well - known "dove" and member of the Senate Committee on Foreign Relations, sent the following letter to Chin:)

While many of us content ourselves with the conviction that racial feeling among Americans against their fellow citizens of Asian origin could not happen again, the longer the conflict in Southeast Asia continues, the more ominous the possibility becomes.

WHY CHINA?

As a matter of fact, the great difference in American policy toward Asian communism and toward European communism is sharply evident. The Soviet Union is far more active in supplying North Vietnam with the weapons of war than is China. Yet one of the basic justifications for our intervention has been to contain Chinese communism.

There is no doubt in my mind that a great deal of this difference stems from our decades of contracts and relations with the Russians contrasted with our total expulsion policy toward communist China since 1949. There is in this difference a kind of lingering attitude that China's assertion of her national unity and sovereignty has been aimed as much at the United States as at any other Western power.

EUROPEAN REACTIONS

We have been able to accept and even sympathize with the eradication of Western colonialism and extra-territorial privileges when they have been directed against European powers, but when these attitudes are directed against the United States, we find ourselves reacting just the way European powers initially reacted.

It is also unfortunate, but true, that the attitude of many Americans in that part of the world is quite different from their attitude toward Europeans. In the Korean War, Koreans were commonly referred to as "gooks", and while I have not yet heard that expression applied to Vietnamese, the same attitude expresses itself in the military decisions to evacuate villages en masse and plow them under.

DANGEROUS TREND

I do not know whether it will take a reversal of our policy in Asia to reverse this attitude; or whether American official attitudes toward people of Asia must be reversed. But I do know that the longer the war continues, the more territory it encompasses, and the more intense the military destruction we pour on Southeast Asia, the more dangerous becomes our alienation from the people of Asia.

EAST WEST 東西報

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The 'Red Guards' live again

HONG KONG — No end is in sight yet for the Communist-led rioting that has torn this British colony apart for the past eleven days.

Apparently fighting Hong Kong's British authorities for "Fascist atrocities", demonstrators have been burning, looting, attacking police, and committing various acts of vandalism.

The latest upheavals have included confrontations with police barrages of "baton shells" — non-lethal sticks shot along the ground at the legs of targets.

First sign of violence, on May 11, came in the form of attacks on police with Molotov cocktails and a high toll of injured citizens. The demonstrators were described as "Communist Red Guard-type", with the turmoil centered heavily in the burgeoning Kowloon district.

AGITATORS?

Officials immediately blamed the rioting on agitators from next-door Communist China who, some said, are seeking to impose demands on Hong Kong authorities similar to those applied on Portuguese authorities in nearby Macao.

In line with the uprising of the thousands of youths, the colony's two major Communist papers accused British authorities of "blood suppression".

At Peking, hundreds of thousands of demonstrators reportedly marched past the office of the British Charge d'Affaires there to voice their grievances.

AUTHORITIES HIT

The gripes included both British and US "imperialism", Soviet revisionism, Prime Minister Harold Wilson, and British authorities in the Crown colony.

But in Mainland China, as in Hong Kong, the noise went past the vocal stage. One diplomat got slugged, and the British residence in the portcity of Shanghai was sacked.

According to a British spokesman in Peking, a large mob of the insurgent Chinese broke into the house of Peter Hewitt there and wrecked everything inside.

NO INJURIES

Hewitt is in charge of the "office of the Peking office of the British charge d'affaires looking after British Nationals in Shanghai".

In Peking, marchers contended themselves with carrying banners and portraits of Chairman Mao Tse-tung.

GOLDEN ROAD

Meanwhile, the violence continues in Hong Kong, with the city's "golden mile" now being clogged with tear gas, stones, bottles, and cans.

Police there are using auxilliary reinforcements, have set an earlier curfew, readied the military garrison for possible work, and made arrests freely.

By the first two days, 127 arrests had been made, police said.

Eng wins Oakland Council seat

OAKLAND — After two unsuccessful tries, optometrist Raymon L. Eng has landed a seat in City Council.

Dr. Eng mounted a vote of 23,482 over 17,502 for 85-year-old incumbent Howard Rilea.

A locomotive engineer who, as councilman for District 3, officially represented the city's worst poverty areas, Rilea was seeking a fifth term.

Dr. Eng's victory came in an electoral off-season, as one of four men engaged in Council runoffs from last month's general elections. Only 27.39 percent of Oakland's registered voters went to the polls.

In the April balloting, Dr. Eng finished second in a field of five to qualify for the runoffs; he was considered the underdog by most observers.

DR. RAYMOND L. ENG

Talk, but no money

Area health service next on chopping block

by Anne Marie Ferraris

SAN FRANCISCO — A comprehensive health program in Chinatown-North Beach is itself critically ill.

For the past eight months the Health Screening and Treatment Center serviced more than 1,000 residents needing medical and dental treatment.

Now, unless the Economic Opportunities Council (EOC) can direct some emergency funds to the Center, the total program will have to "phase out" by May 31.

AUTOPSY

Moon Eng, health team coordinator, said "lack of community support or awareness" are causing the program's troubles.

The coordinator made two visits to the Thursday night's Area Board meetings in Chinatown-North Beach to request unused funds from other programs.

Much verbiage ensued over the necessity of the Health Center's survival, he reported, but no money was allocated. The Board wrote a "strong, constructive letter" to EOC executive director Everett Brandon recommending a reevaluation of the program.

Dr. Dapan Liang, local area director, is currently petitioning the community for contributions to keep the program alive through the summer.

Eng said that if the community showed its interest there is a strong possibility the Federal Department of Health, Education and Welfare would begin funding in September.

"But if this program collapses now, we are jeopardizing our future support," he said.

During the program's healthy condition low-income residents were processed by a nurse and social worker team and referred, when appropriate, to private doctors or medical facilities for treatment.

MULTI-LINGUAL

The Center employees interpreted often in Filipino, Chinese or Italian the needs of the individuals and directed them to general practitioners, specialists, optometrists or dentists.

The physicians in turn billed the EOC office for payment. According to Eng some the doctors have agreed to continue caring for their patients gratis when the program ceases.

The coordinator said, "Our program is unique because the poor who generally are sicker than the middle class received private treatment by qualified doctors of their choice."

With the death of the 532 Green St. Center the six rooms servicing the poor may be renovated for the convenience of the bar next door.

EAST WEST 西東

THE CHINESE-AMERICAN NEWS MAGAZINE

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Speaking Out

How long will unions sip tea?

James W. Chin

THE ANNOUNCEMENT of intention by the San Francisco Labor Council to unionize Chinatown workers has created concern and much discussion.

The expressed purpose of the AFL-CIO drive is to "organize the workers of Chinatown in order to increase the hourly wage rate". But while George Johns, Executive Secretary of the Labor Council, has agreed to "sip tea" with the leaders of Chinatown, more militant means may be used if verbal persuasion proves ineffectual.

* * *

Admittedly the issue of unionization is not susceptible to simple solutions. The mere raising of wages may not necessarily resolve the basic issue of economic insecurity. For example, there are many small shops which could not sustain themselves if wages were arbitrarily raised, especially curio shops, where high rents up to $600 a month already make the current overhead and cost of operation unfeasibly high.

Employees in the garment industry, most of whom are housewives, manage to supplement their husband's meager earnings by casually working flexible hours in the garment shops. The salary is based upon piecemeal work and thus the employer is not overly concerned about maintaining strict efficiency.

The women, who gather together and gossip, are provided a social outlet by this type of arrangement. Although the salaries are only 50 cents to $1.50 per hour, these women, because of the language problem, would find it very difficult to obtain employment elsewhere if the garment industry should be lost due to the high cost of labor.

* * *

Indeed, the prohibitive high cost of labor and taxes has been a major deterrent to capital investment in San Francisco. Within the last ten years, San Francisco has lost more than 20,000 blue collar positions due to businesses relocating outside of the City. Traditional San Francisco firms such as Levi Strauss have recently shifted a major portion of their operations to Texas, where land, taxes, and labor are much less expensive.

The Chinese restaurants have also been selected as a target by the unions because restaurant workers earn only $180 per month plus tips for 60 to 70 hours a week.

However, both Caucasian and Chinese customers expect to pay less for Chinese food than for American meals and it is debatable whether the patronage of restaurants would not be reduced if prices were increased.

* * *

HISTORICALLY, THE Labor Movement has been able to bring affluence and security to millions of American workers. But for the Chinese, unionization has not always meant a substanial improvement since equitable compliance to fair employment practices by employers and unions had not always accompanied unionization. Many so-called "union shops" extract a rebate from the paycheck of their employees, and unions such as Local 30, which includes busboys and waiters, still relegate Chinese to menial busboy positions, but exclude Chinese from waiter positions in Class A restaurants.

* * *

Deplorable as the working conditions may be in Chinatown, some employment is still preferable to unemployment. If employees of curio shops, restaurants, and garment factories are paid substandard salaries, better alternatives should be provided.

The whole issue of unionization should be secondary to the primary question of how the economic opportunities of Chinatown residents may be improved.

EDITORIAL

NO LION IN THE STREET

The rain came, lingered, left. The park is filled with the old men who had ben hiding in their rooms. They sit in the sun, but the talk is grim. The screaming banner head cries, "Red China Warns U.S."

With the U.S. escalating the Vietnam war by hours and yards the chances of confrontation with Red China is a clammy feeling. For the old timers fear what mass hysteria may do. In time of war there would be no Red, White and Blue Chinese. All Orientals look alike.

They recalled that in World War II they wore buttons that read, "I Am Chinese" to distinguish themselves from the Japanese who were herded into relocation camps.

Perhaps one can stoop to wearing an "I Am Japanese" button or learn George M. Cohen's routines, whistle "Yankee Doodle" and wave a miniature flag. But there is no need to play the Uncle Thomas role. Nor to lose one's identity with peroxide and dark glasses.

Fear has a way of distorting and magnifying the issue at hand like a shadow on the wall. All projection and no substance.

We are not at war with Red China. But should it happen, it won't be a conventional war; it would be a push-button holocaust of H-bombs. And in this context, everyone, not just Celestials, would be getting the hell out of San Francisco.

We once knew a high school teacher who moonlighted as a necktie salesman. His cravats were imprinted with slogans. One classy item of his said, "We have nothing to fear, but fear itself."

Letters to the Editor

Square Supervisors

To EAST/WEST:

"The City that knows how" sure does! The Board of Supervisors has declared that this City does not welcome a minority.

Under the rationalization that San Francisco does not have the facilities to insure the safety and welfare" of the hippies, our City representatives threaten to expel a group whose culture has added a bright color and atmosphere to this town. One need only look at the Gray Line ticket sales or read the society pages of the newspaper to see how many "non-hippies" have picked up on the hippiness happiness.

Supervisor Terry Francois' warning of "unsanitary and overcrowded conditions, runaways, and nation-wide publicity" is reminiscent of similar cries moaned during the influx of Chinese immigrants to the U. S. during the early 1900's . . . the Chinese have made their mark in history and those "unwelcome" laws against them have been thrown out. It's a shame our City fathers don't study history.

But it doesn't matter; this summer the flowers will bloom anyway; and the sun will shine through the City's fog.

Peace,
Katheryn Fong,
San Francisco

(And, as the Sunday Ramparts points out, Francois should have known better than to speak out the way he did. We wonder, for example, whether the phrase on "unsanitary conditions . . . and nation-wide publicity" couldn't be better applied to the Tenderloin in San Francisco. In the Haight-Ashbury, at least, love accompanies the sex.— Ed.)

Kennedy answers

(The following is a reply by Judge Joseph Kennedy, Chairman of the Economic Opportunity Council, to a letter from Henry M. Wong of San Francisco charging the EOC's Chinatown Area Board with "undemocratic practices."

The letter, published here April 21, complained that a Board meeting April 6 consisted of "parliamentary manipulation" in dealing with the controversial election (including proxy votes) of new Area Director Dapen Liang. Wong asked Kennedy for a clarification and a directive to the Area Board on closed meetings. — Ed.)

Dear Mr. Wong:

. . . The nature of the Community Action Agency demands that as many of its activities as possible be conducted in full public view. This is particularly true of meetings held by the governing board of a Community Action Agency.

All meetings of the governing board must be held in such a place and in such a manner as to be open to view by the public and mass media. This does not necessarily mean that the public must be allowed opportunity for active participation in the affairs of the meeting, unless they are authorized members of the governing body . . . in addition, agendas concerning meetings shall be made known in advance of the meetings . . .

When the governing board considers matters affecting individual personnel (hiring, dismissal, quality of performance and salary), portions of the meetings dealing with these issues may be closed to the general public.

Generally, meetings of the executive committees of a governing board shall be open to the general public, in accordance with the rules stated above . . .

The Executive Committee of the Economic Opportunity Council, at its meeting of April 12, has directed that all reference to the Chinatown-North Beach Area Director be stricken from its records, as the final decision as to the Director rests with the Area Board.

. . . under the general corporation code, proxy votes may be used for all board meetings.

Sincerely yours,
Judge Joseph G. Kennedy

(Letters to the Editor are welcome, and they may be on any topic of general interest. All letters must be signed, but we will withhold names if requested. Letters should run no more than 250 words and should be typewritten, double-spaced. Address all correspondence to EAST/WEST, 863 Stockton St., San Francisco, Calif. 94108. We reserve the right to edit letters for reasons of space and/or taste.)

Whatever's right

The Sounds of Hyperactive Soul

Ben Fong-Torres

SAN FRANCISCO AT night is a phenomenon.

Most of you have already seen or heard of our hyperactive city, but I'm not referring to the traditional night life, to the standby tourist trappings in North Breast, Chinatown, and the wharf.

I'm talking about last Tuesday night at the Fillmore Auditorium and in downtown San Francisco.

The Fillmore, scene of half the hippie-dance action every weekend, was jam-packed with members of the Love Generation, enjoying free drinks, food, and music from the promoters of local recording stars Country Joe and the Fish.

Actually, the place may have been completely empty. I'm basing my guess on the sight, at 9:15 p.m., of a line of people—stretching more than two city blocks long—waiting to get in.

And yes, Tuesday WAS a school night. . . .

★ ★ ★

SO, NOT PARTICULARLY enthusiastic about assuming roles of sardines at the Fish party, we (my roommate and I) moved on downtown to check out the latest movies (namely, "Sellers of Girls" and "Censored"). And there, on Market Street, was where the action truly was.

Through the main nerves of the main street, workmen labored under glaring night lights on the Rapid Transit subway being slipped into the City. But the City was far from passive at the sight and jarring sounds of the construction men — thanks to a gospel singer.

The man, dressed in a gold graduation gown and stationed in front of Woolworth's at Market and Powell, faced the subway drillers and poured out his soul, backed by a violently rhythmic tambourine and two fiftyish ladies who intermittently chimed in on the refrains.

Out on Market Street late on a Tuesday night, one wouldn't expect much of an audience for a fire-and-brimstoner — and there wasn't. But the passersby who stopped to listen were invariably showmen in their own right.

One gent in particular, either stupored by drink or taking walking lessons from a duck, plodded all around the immediate area, stopping now and then to perk his ears at the amazing stereo (left channel, the street work; right channel, the black man singing with what he called "just the soul within me").

A routine weeknight in San Francisco . . .

★ ★ ★

MEANWHILE, YOUR FAITHFUL scoop-leaker, having endured college newspapers and politics for a full seventh of his life (that is, three years or so, has found a new niche, at the same time making himself available for your dancing and relaxing pleasure.

In other words, I now toil on the all-night shift at radio station KFOG (San Francisco's number-one FM operation), exercising my pipes on the half-hour and going into a full disc-jockey routine during the prime hour of 5-6 a.m.

This makes me the second full-time broadcast announcer in San Francisco of Oriental descent (I'm Armenian-Latvian, but I once worked at a Chinese kitchen in Emeryville). The first, of course, was Pinky Lee.

And how does one go about landing a job in radio in the City? You sit in your apartment, an unemployed (save EAST/WEST), ousted college editor (the true story of which will appear in my forthcoming autobiography, "My First 8329 Days") and wait for the phone to ring.

It rang, and the voice of Program Director Jack Curtiss boomed out knowledge of my plight, fights, and rights, along with a bit of background on the microphone. The next thing I knew, I was at Ghiradelli Square (the poshest of the City's tourist traps) auditioning for a place in history under Pinky Lee.

The way I figure it now, even just living in San Francisco is a phenomenon.

(P.S.: Dolly Holliday and I grace your airways at 104.5 FM nightly. Have Bromo-Seltzer nearby.)

It's Irene again . . .

SAN FRANCISCO — Thanks to a pair of scissors, there's be no 'bye-bikini-bottom scene, but fifty local couples will soon be seeing a former Miss Chinatown in the motion picture "Caprice" for free.

The movie, a comedy spy spoof starring Dorris Day, opens May 24 in San Francisco and Oakland, and spotlights sensuous Irene Tsu in the second feminine lead.

SWIM SCENE

Miss Tsu, recently featured in Time Magazine for playing the major role in a short "Caprice" scene in which she dives into a swimming pool and loses the bottom of her two-piecer, was Miss Chinatown USA in 1961.

Although the scene was snipped to pacify the National Catholic Office for Motion Pictures, Miss Tsu, in the starlet business more than three years now, seems to be finally on her way.

CONTEST

In conjunction with the release of its latest movie, Twentieth-Century Fox and EAST/WEST announced a contest last issue to give away 40 pairs of tickets to "Caprice" to the first 40 persons to tell what year Miss Tsu won her beauty title.

But in consideration of the large number of entries and possible discrepancies in the mail systems, the editorial staff decided to conduct a random drawing of all the entries instead. Meanwhile, the number of prizes was boosted by ten, and the offer of extra tickets to brand-new subscribers still stood.

Those in line to gaze at Miss Tsu's bountiful (35-23-35) charms are listed in a separate story below; all others will receive autographed photos of Irene.

STATIONERY

Responses to the contest question

were varied. Many rushed postcards simply stating the fact — 1961 was the big year for Miss Tsu — while others used everything from perfumed to company stationery.

Several entrants pointed out a boo-boo: the paper's Chinese section gave the answer away. Or, as one perceptive reader wrote, "Ha ha."

An entry from Howard Lai of San Francisco, done in three colors, and both the Chinese and English languages, told us:

COLOR KID

"Hi! The year in which Miss Tsu became Miss Chinatown is 1961 (the "1961" was done in criss-cross color). Do you realize you told the year in Chinese in the same paper? I'm just a kid but still, I can read . . . Believe it or not — I graduated from Chinese school . . . P.S. I think your paper is great. It helps us know what's happening without reading Chinese. Merci! Thank you!"

And, of course, there was one entry with the wrong year guessed.

EAST/WEST's next contest, featuring a more valuable prize and a more challenging game, is now being planned and will be announced within two issues.

Meanwhile, readers are invited to suggest ideas for future means of audience participation with the publication.

. . . and the winners . . .

Congratulations to the following winners of tickets to the movie "Caprice":

(Two pairs go to each of the first five readers listed, all new subscribers to EAST/WEST.)

Claudia Yow; Alice D. Lee; William C. Chu; C. E. Ng, and Mary Chew.

Other winners: Pauline Lee; Mrs. Freeman D. Chan; Howard Lai; Melvin H. Lee; Liken C. Won; Wellington Chew; Mrs. Jack Chow; Nelson Fong; Florence Yim; Lourdes Chan; Mr. and Mrs. Edward V. H. Chow; Amy Lai, and JoAnn Foo.

Two moviegoers who aren't persons perse will be "Pygmalion" and Cathay Realty of San Francisco.

Meanwhile, more persons: Kerm Tong; Calvin W. Lei; See D. Fan; Rosemary Lee; Arnie Chew; Amy Mahr; Oy Jun Wong; Christina Yee; Carolyn Chun; Constance Wong; Patricia Ann Wong; Anna Lee; Ken Lem; Richard Yee, and little Teresia Benn of Albany, Calif.

And, finally, there are Jack Lum; Homer Tong; Mrs. Lin Fong Yee; Sandra Wong; Sally Tse; Lester R. Chan; Cecelia Jung; Mrs. Florence Ketterer; young Susan Wong, and Neal Lee.

Chinese home links longevity & charity

(The following article is the product of a short visit to the Hawaiian islands made recently by Nanying Stella Lee, painter and translator-author who accompanied her husband, photographer Kem Lee, overseas through the cooperation of Pan American World Airways. Her focus in this article stems mainly from longtime interest in history.—Editor)

by Nanying Stella Lee

Kem and I spent only four days at one Island—Oahu. Yet one project, the Palolo Chinese Home, was enough to keep us entranced all through our stay.

Artist Marjorie Hee of Honolulu thinks is should be called the Palolo Chinese *Longevity* Home, and rightly so. Everyone we met there ranged from 72 to 104 years old.

FREE SERVICES

The home, patterned after a China village, operates through donations of services from doctors, dieticians, and the like.

Administrator Rene Hu (brother of San Francisco's Jackson Hu), explains the history of the Chinese in Hawaii and the reasoning behind the home:

"Since 1851, Chinese came to Hawaii as contract laborers, tenders of fisshponds, planters of Taro, and growers of rice. They changed camps (grass huts) into villages with wooden houses. They built many roads, wagon trails, produced truck crops, raised pigs, and expanded sugar and pineapple plantations.

RETIRED POOR

"These laborers worked until they were 65, or too old to continue. The plantation managers then gave them a lump sum for their terminal pay — say, a few hundred dollars. Of course, the money would soon run out, so by 1910 to 1920 they'd become beggars.

"The Chinese stores would leave a sack of rice with a bowl atop it for the needy. They were allowed one bowlful of rice a day. The Chinese restaurants would give them left over food. And the Tongs would give them free lodging, since they were originally charter members.

"But all these aids were not enough for the growing numbers of destitutes, and the need for a home to take care of them was quite evident."

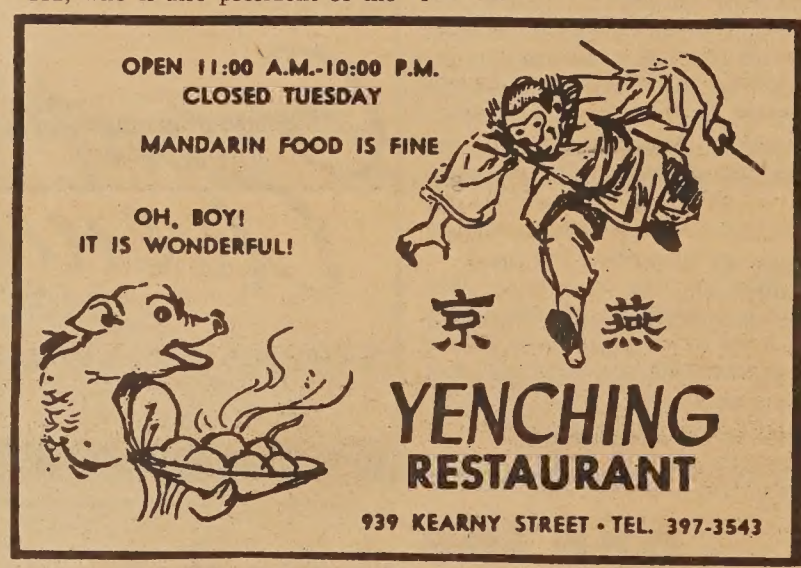
104-year old Yee Chung Ting is one of Palolo's mainstays. He admits only to being "a little hard of hearing."

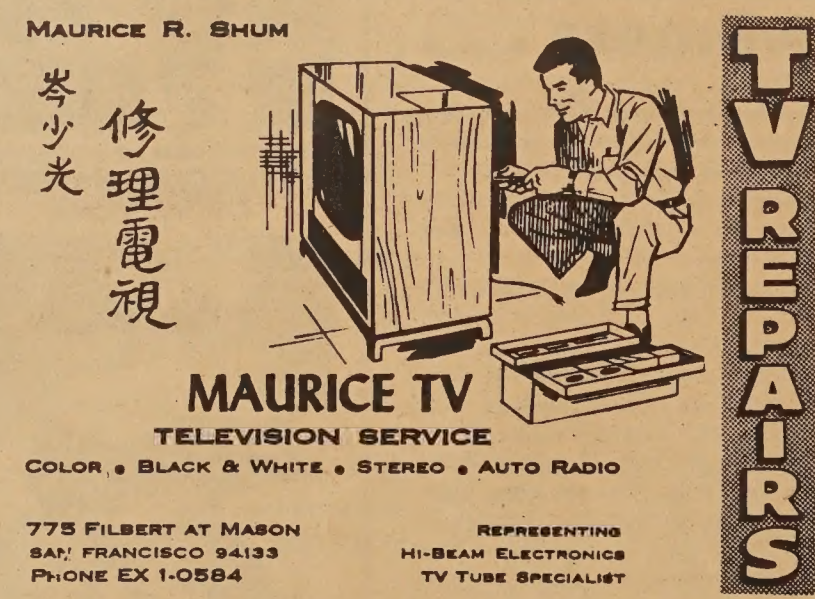
HOME AT LAST

Rescuers incluled the Chinese Men's Committee, the Chinese minister, the Chinese counsulate, and other leaders, who built a home in 1917.

Hu, who is also president of the Hawaii State Nursing Home Association, took over in 1940 after three years in San Francisco for medical schooling and work at the Chung Wah Hospital.

The Palolo "Logevity" Home, housing high-spirited senior citizens with a proud history behind them, stands as a testimony to compassion.





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Red China Report

Resistance to Mao

By Frank Wen

Various reports on the China situation recorded a setback for Mao Tse-tung, chairman of the Communist Party, in purging those who oppose his policy of world liberation and Simon-pure Communism, as the opposition is not only undefeated but is hitting back in areas which are "firmly" in the hands of the Maoists.

The key resistance points are Chengchow (a strategic railroad junction town in Honan province, Changtu (provincial capital of vast and wealthy Szechuen), Sining (provincial capital of Tsinghai also known as Kokonor in the north-west), Lhasa (provincial capital of sprawling Tibet) and Urumchi (provincial capital of strategically important Sinkiang bordering on Soviet Russia).

There were fighting and casualties even right in Peking between the Maoists and their opposition in mid-May, while similar clashes broke out in Shanghai, China's premier metropolis, which was claimed to be a Maoist stronghold after a thorough purge near the end of 1966.

★ ★ ★

The leader of the opposition is Liu Shao-chi, the head of state, who commands the support of chieftains of the foregoing and other provinces.

In Peking itself, there were frequent brawls between rival units of the Red Guards. The latest incident was two groups of Red Guards fighting each other outside of the Ministry of Foreign Affairs. One group, presumably anti-Maoists, succeeded in storming into the building, destroying some important documents and taking others away.

Again it may be presumed that the documents are about relations with Soviet Russia because the anti-Maoists are known as revisionists (pro-Soviet elements) of which Foreign Minister Chen Yi is one.

★ ★ ★

Even in Chairman Mao's own camp, a state of dissension centers around his wife, Chiang Ching.

China watchers, who analyzed her statements, appointments and dismissal of officials, come to the conclusion that the ex-movie actress has been at one time or other at odds with Defense Minister Lin Piao and Premier Chou En-lai, two pillars of the Mao set-up.

A headstrong woman having some control over her ailing husband, Mrs. Mao often finds big character posters criticising her.

Although the proletarian cultural revolution flops miserably at home, it scores a hit outside of China proper — that is in Macao. It happened that the Macao police in opening fire on a menacing mob killed six Chinese. This gave Peking a chance to have Communists in that Portuguese colony wearing Red Guards uniforms and reading Mao Tse-tung quotations, while they wrest an apology and compensation from the Portuguese governor.

Delighted by "on the road" success despite flops "on Broadway" (or rather Peking) Maoists ordered a repeat performance this time in Hong Kong. Hence brewing labor unrest drummed up by the Communists became riots between May 11 and 17 in Kowloon.

As the Hong Kong police drove back the Communists with the aid of tear gas and batons, no one was killed in the initial rioting, but what will happen in the fast moving drama cannot be predicted. The four million people in Hong Kong (95 per cent being Chinese) are sick of the riotous Maoists in Red Guard uniforms, the chanting of Communist songs and big character posters.

Peking is taking advantage of the fact that Kwangtung province which is adjoining Hong Kong is in the hands of Maoists officials after a purge of the opponents and that units of the People's Liberation Army might be conveniently sent to invade or threaten Hong Kong if the demands of apology, compensation to the injured and release of imprisoned rioters are not met.

Also the Maoists are encouraged by Britain's wish to reduce its armed forces east of Suez as a retrenchment measure.

★ ★ ★

In any event, it is Mao Tse-tung's policy to extend his proletarian revolution not only to the 700 million people at home but peoples of all countries particularly ramparts of capitalism like the United States.

This is clearly shown when rioting Communists in Hong Kong yelled Mao Tse-tung quotations as thus "We are now in a great era of world revolution." Mao's own paper, the Peking Daily, on May 1 declared: "Proletarian internationalism is the supreme guiding principle of China's foreign policy."

Religion's independents; hippies

Few in the 'family of God'

by Ben Fong-Torres
Associate Editor
(Research: Bob Kimball)

(This is the second of a two-part series examining the "new Christianity" arising after controversy over the "death of God."

The first article revealed the trend of the New Wave—towards humanism and away from supernaturalism. Atheism by distraction—people being too busy for religion—was one dominant theory for the current strength of secularization.

Today, a look at religious affiliations, and, on the other side, the issue of hippies and religion.)

• • •

"You don't have to believe in the traditional concept of God to be a Christian," in the opinion of the Reverend Alfred Dale, Methodist campus minister at San Francisco State College.

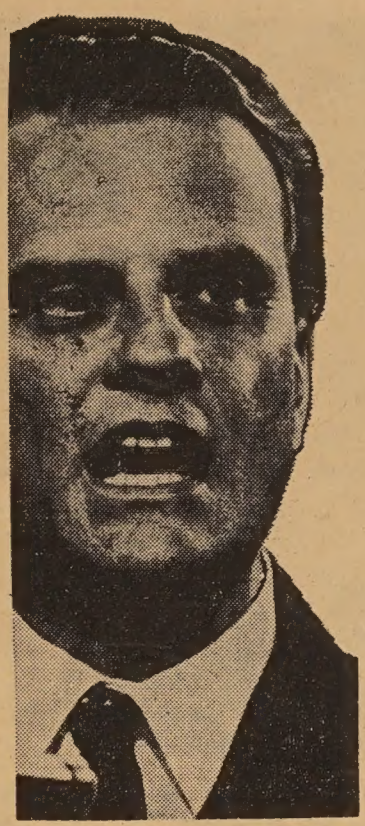
Rev. Dale, a handlebar-mustachioed liberal whose style of religious life has been colorful enough for a prominent mention in Time magazine, is quite at home at S.F. State, hearth for perhaps the largest core of hippie students in the country.

INDIAN-LIVERS

There, the students dress with abandon, cherish the sunshine and the ample lawn areas, educate themselves through student-initiated experimental courses, fund their own happenings and, outdoor dances, and, in general, skip and frolic toward their sheepskins.

While publicity has pinned hippies down to a life of raw immorality — that is, full days of drugs and full nights of sex — and regression to belief in Indian tribal customs and astrology ("the Aquarian Age"), the new breed is also religious, in its own way.

At "A Mass for Young Americans" in San Francisco just recently, Monsignor Peter Armstrong told 500 Catholic teenagers that the hippies can boast "a genuine spirituality without hypocrisy".



Billy Graham
Dedicated . . .

ELDERS OUT

Their way of life, he said, "has captivated the minds and hearts of our youth." As for the elders, he added, "while the Love-ins are being held, I wonder if we adults are turned onto the youth of today."

Monsignor Armstrong, director of the San Francisco Archdiocese's Catholic Youth Organization, found but one flaw in the hippies' brand of belief: "Most of them are missing the basic element," he said, "the stability of the family . . . the family of God."

But a study performed by an S.F. State magazine, Insert, seems to indicate the hippies aren't alone. The college's professors, asked to specify which religion they favored from a list, rejected most of the "family".

NO COMMITMENT

Shunning, for the most part, specifics such as Catholicism, the major forms of Protestantism, Buddhism, and Judaism, most of the 236 professors claimed "no affiliation or commitment". One faculty member added to his vote for non-commitment: "Even Existentialism, a bastard form of Christian ethics, is inadequate."

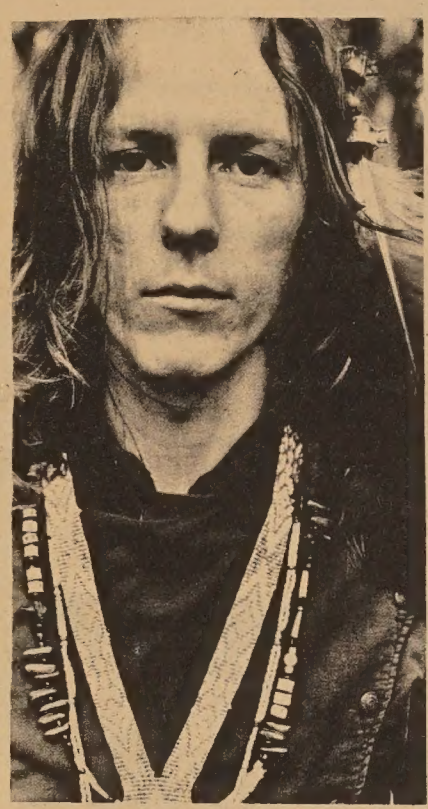
In descending order of faculty popularity, votes were cast for Unitarianism (emphasis on the importance of character and tolerance of different views); the anti-violence Society of Friends (Quakers); Humanism, and Judaism. All religions, save the Seventh-Day Adventists, received at least one vote.

The spread in affiliations and the predominance of independence from a specific religious tag should be any major concern, Rev. Dale emphasizes. "Descriptions of God are merely signposts; one can't really describe, in words, the dynamic process known as God," he says.

DISHONESTY

In sharp disagreement, biologist-author Sir Julian Huxley attacks the "dynamic" concept: "For theologians to claim that God is 'in reality' some abstract entity or depersonalized spiritual principle while in practice their churches inculcate a belief in a personal divinity who rules and judges, is to resort to intellectual dishonesty."

S.F. State College's faculty, while chastizing modern Christianity in answer to most of the survey questions, switched to general approval when asked to pinpoint Christianity's role in history.



A Hippie
Unaffiliated . . .

Four of ten professors said Christianity benefited mankind's progress, while 24 percent thought it was both beneficial and detrimental. Only 14 percent put down Christianity's importance to history.

One theist sighed, literally, "if Christianity had remained Christlike, it could have been beneficial." As it is, he wrote, "I feel Christ would be ashamed."

SPECTACLE

In much the same vein, Billy Graham has a description of the New Wave — "a spectacle of men who want to hold onto the word 'Christian', but who are proclaiming loudly the death of God."

But while the consensus is disfavor with Christianity, many of the college's faculty think its existence necessary. "Civilization requires such beliefs to quell the savages in our midst," a philosophy professor wrote.

Like the harried teenager who, as reported in a national magazine, screamed, "I love God, but I hate the church!" faculty members expressed an aversion for the alleged and well-publicized disparity between Christ's teachings and the practice of the Christian churches. Essentially, critical barbs were aimed at the notion of "Churchianity, not Christianity". But many also proposed the diminishing need for modern man to cling to the theological dogmas of the past.

It may be a downward path towards humanism that educated people are treading. But it's "downward" in the sense that followers need not shift gears. They coast on the outspokeness of liberalism and on humanism's devotion to rationale, its concern with man's relationship to man, without reliance on rituals and creeds.

Susan Goss is a sweet young danger.

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MISSION HIGH SCHOOL CLASS REUNION

The Mission High School Class of 1947 will hold its 20th anniversary reunion on June 17th with a dinner-dance at The Village, Columbus & Lombard, San Francisco.

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Many profs; few rules

An Urban School of thought

by Shirley Sun

"If the bottom row has 210 fence posts, how many would there be in a triangular pile?" The few students sitting by the window look at the triangle on the blackboard, then turn thoughtfully to their notebooks. A girl chews intently on the end of her striped candy-cane ball pen while a boy rocks back on his chair.

And the teacher, shirt sleeves rolled up, waits patiently, ready to take his students through the processes of "intuition, guessing, trial-and-error, or even accident." This is the Math, or Logic class as one student said, "We like to call it 'Logic' because it sounds more impressive."

In the well-equipped science lab, the students are involved in individual experiments. One student is helping to deliver the birth of a parasite by viewing its gestation under a microscope and giving it the gentlest push with a needle.

In English class, the talk revolves around the modern play, "Endgame." Another group of students sits on the floor in the library, discussing marijuana.

This is Urban School in San Francisco.

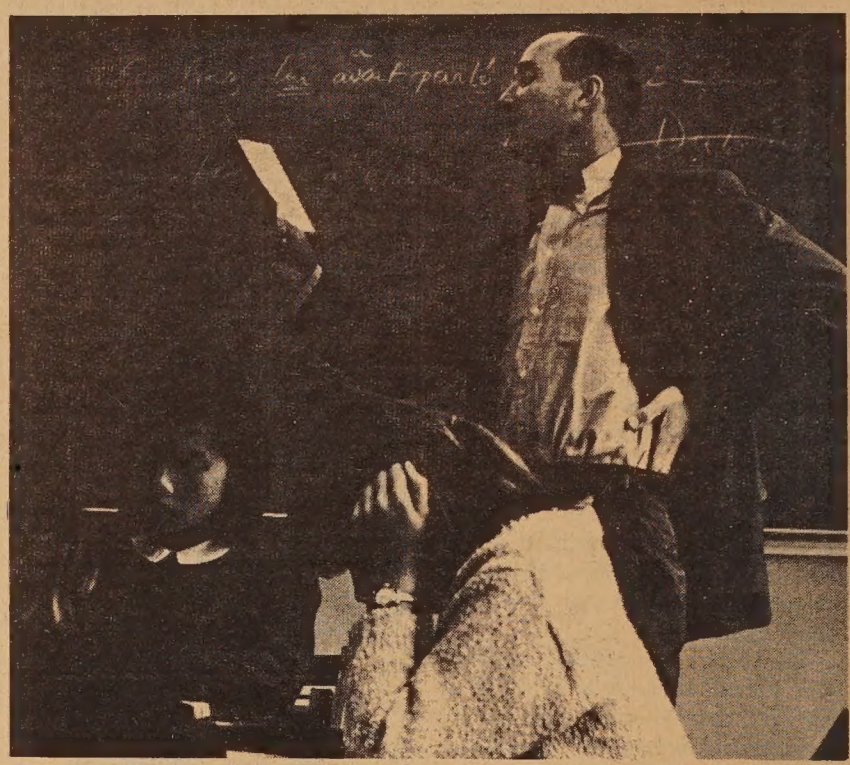
The environment is designed to de-emphasize pressure and competition for grades, while allowing opportunities for independent thinking and study — at the students' own rate. The most tangible difference to the students here would be the lack of grades — until the end of the year when a grade is given in each subject which would be available to colleges. Periodic evaluations of the students' progress are made to the parents.

Here, 24 students (9th & 10th graders) enjoy a luxurious 5 to 1 student-teacher ratio. Next year, when the student enrollment will be doubled, more academic course work along with sports and activities, will be added to the curriculum.

Urban school students go out into the City, and use it as a resource to learn about its diverse communities. Nine students spend two afternoons a week as volunteer tutors with the Chinatown-North Beach Tutorial Program. They help youngsters from Commodore Stockton with English and Math. Some are proving to be natural teachers, developing their own classroom teaching techniques. Others take the initiative to walk the Chinese youngsters around the neighborhood. One student took her three tutees on a ride up the glass elevator of the Fairmont Hotel and showed them where Chinatown is in relation to the rest of the City.

Clayton J. Tidey, the headmaster, believes in the educational strengths inherent in cultural diversity and is working to increase the enrollment of minority students from poverty areas. He now has applications from Negroes in Hunter's Point and Mission areas, and would like to have students from the Chinese community. Presently, 6 students are aided by scholarships from the school. Next year, scholarships will probably be increased to 15, which will bring out students from diverse social and economic backgrounds.

A Pakistani boy, a Japanese girl, and a Chinese-American girl attend Urban.



An Urban School teacher directs — more than instructs — his students.

Karen Kwong is in her first year at Urban. Whether China-born students will be able to adjust as well to the individualistic style of Urban School is another matter.

Most China-born students have been bound by tradition to learn by rote and slave after grades. But the challenge and opportunity for self-reliance in the "open" environment of Urban School is there for those willing to make the attempt.

Urban School is at 2938 Washington St., San Francisco.

CHINESE WORD-A-DAY

BY GORDON LEW

"TO RECEIVE"

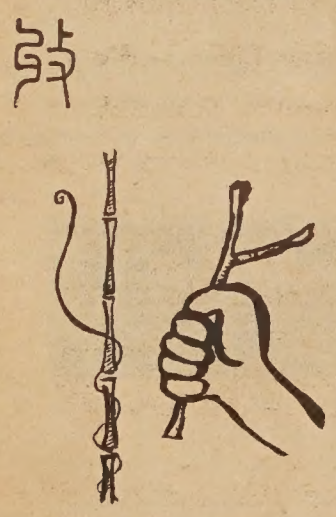
Mandarin **SHOU** Cantonese **SAH-O**

The character "to receive" also means "to harvest," "to collect," "to put away," "to bind," "to close," and "to restrain."

Too much?

Not necessarily. When this character joins with another to form a compound, its meaning is usually very clear and exact. "Receive soldiers" means to recall troops; "receive work" means to stop work; "receive master" is the consignee; and "receive sound machine" is radio.

Originally this character meant "to catch an animal." The right-hand side is a hand with a stick. The left-hand side is supposed to be melon vines. Put them together and you'll have a picture of an angry farmer chasing some animals off his patch.



How this word "to catch" changed its meaning to "receive" is anybody's guess. Some said that to the ancient Chinese, "to catch" and "to receive" had the same meaning. Some said that when there was a need for a character to mean "receive," the people simply borrowed the character "to catch" and forgot to return it.

So take your pick of the theories—or add your own theory to these. But when you pry into someone else's history, be prepared. Some of it may smell.

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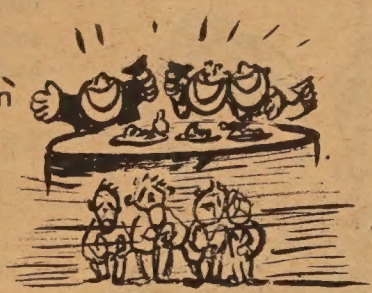
THE TOP MANAGEMENT IS NOT BRIGHT;
UNLESS THEY KNOW THE WORKERS' PLIGHT.
(A Chinese Folksaying)

上明不知下暗

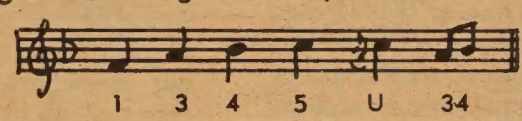
Upper Bright Not Knowing Lower Dark

MANDARIN (Wade-Giles)
Shang̀ Míng Pū Chīh Hsià Àn



MANDARIN (Yale)
Shàng Míng Bū Jr̄ Syà Àn

CANTONESE (Lew)
Soeung$_3$ Ming$_1$ But$_5$ Jee$_5$ Hah$_3$ Ng-um$_4$



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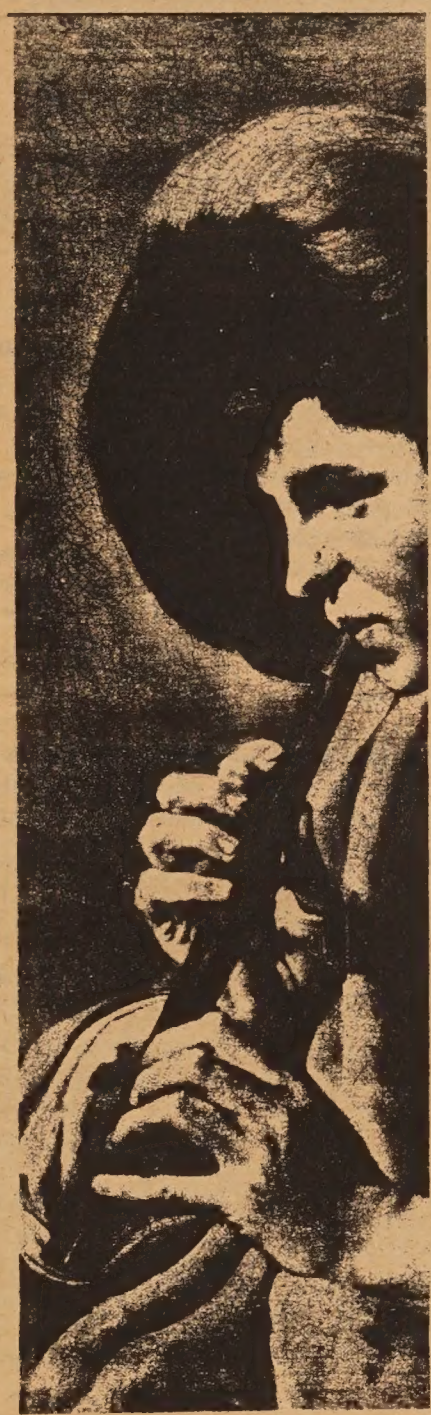
Post office exam set

SAN FRANCISCO — An exam to establish a new register for promotion to firstline supervisory positions in the San Francisco Post Office Branch, will be held at the Marina Junior High School, June 3 from 8 a.m. to 5 p.m.

Employees with 4 years of consecutive postal service and who desire to establish an eligibility, must take and pass the Supervisory Examination.

All applicants will be notified of the time in which they will be scheduled to take the examination.



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AROUND THE WORLD

VIETNAM - The biggest Allied offensive of the Vietnam War is under way inside the Demilitarized Zone.

The Communists fought back furiously Monday at some 1500 US Marines and South Vietnamese paratroops.

The Allies struck by land, sea, and air in a "search and destroy: operation aimed at wiping out five thousand Communists using the Neutral Zone as a war base.

* *

MOSCOW - The Soviet news agency Tass said 4 US airplanes were shot down over Hanoi Friday by what was called "unprecedently powerful anti-aircraft missile fire."

* *

LONDON - East European diplomats in London say Russia has started supplying North Vietnam with ground-to-ground rockets. Such missiles could attack Saigon and aircraft carriers of the American Seventh Fleet.

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Poking Fun At Mao

ALEXANDER BREGMAN

THE POLITICAL JOKES circulating in communist countries are always an interesting reflection of what the silent populations think about their leaders. Since there is no opposition press, the jokes take the place of critical editorials. And, like editorials, the jokes express the preoccupations of the day.

Gone are the times when every day brought a new joke about Khrushchev. Gone also are the days when people poked fun at the Russian cosmonauts, contrasting their space exploits with life on earth. But new stories keep appearing, and the old ones are often revised to fit the changing times.

One of the most common subjects today is communist China. It is important to note that these are jokes about China and not jokes from China. There is no such thing as Chinese political humor. Unless, of course, one treats as a joke the stories told by the Chinese communists about Chairman Mao and his works.

The Russians satirized their regime even during the worst days of stalinist terror, when stories like this one were popular: "The NKVD has announced a competition for the best political joke. First prize: 10 years in the Kolyma labor camp." But the Chinese do not seem inclined to poke fun. They may hate or love the system they live under and the people who rule them, but it is not a laughing matter.

Thus the jokes which pass from one communist country in Europe to another apparently stop at the Chinese frontier. A story told about Stalin or Khrushchev has often been remodeled for Ulbricht or Gomulka or Novotny. But never for Mao Tsetung.

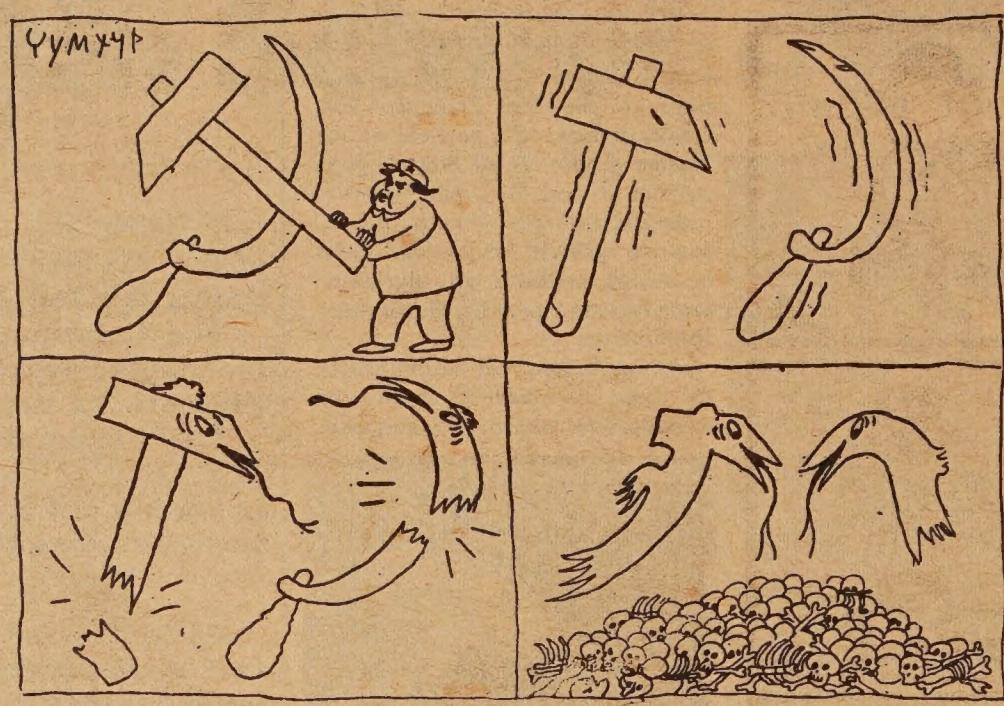
OUT OF THE EAST

For these reasons jokes about China cannot reflect the Chinese people's feelings about communism. They do show, however, what the peoples of the Soviet Union and eastern Europe think of Red China. And mostly the humor revolves around the sheer size of that country. A story very popular everywhere goes like this:

> At long last a war breaks out between the Soviet Union and communist China. The first week the Soviet army captures one million Chinese soldiers; the second week, five million; the third week, 20 million; and the fourth week, 30 million. The fifth week Kosygin gets a telegram from Mao: "Had enough? Capitulate?"

The Hungarians make the same point another way: The first Soviet rocket lands on the moon, and three Soviet cosmonauts alight. Suddenly they run head-on into three Chinese. "How in heaven's name did you get here?" ask the stupefied Russians. "You didn't have any rockets, space ships, or anything." "Oh," say the Chinese, "we just stood on each other's shoulders."

Alexander Bregman, a Polish journalist now living in England, writes extensively on European politics. He is currently working on a new book, a study of humor as a mirror of communist society.



He's been playing "Mao-Mao." Politika (Belgrade), January 29, 1967

Lately, however, a new version of this story has brought some comfort to the Russians. In an effort to reach the moon first, Peking had people stand on each other's shoulders to build a pyramid. Up and up it went until the top Chinese was less than a mile away from the moon. Then the pyramid collapsed.

Peking later announced the cause of the failure: the six men at the base of the pyramid had not read Mao carefully enough and so were unprepared for the great undertaking.

In fact there seem to be two versions of each story of this kind. There is, for example, the story of a Chinese space shot. One version comes from Poland:

> "Did you hear the news? The Chinese have orbited a sputnik."
> "How did they manage?"
> "Very simple. Fifty million Chinese held the catapult, while another 50 million pulled back the elastic."

The Russians prefer to say that the shot missed its target. Why? Because something went wrong with the solid propellant: one million Chinese were supposed to jump on the ramp together, but 5,000 of them moved too late.

OUR FRIEND'S ENEMY

Still, for the Poles, the Hungarians, the Czechoslovaks and other east Europeans the fear of the Chinese giant contains some hope. Their neighbor is Russia, not China, and the greater the Chinese pressure on the Soviet Union the more hope there is for Soviet concessions. So why take sides? Typical of this attitude is one story that has been as popular in Warsaw as in Prague or Sofia:

> A man enters a delicatessen and asks the assistant for a packet of tea.
> "Chinese or Russian?" asks the girl.
> "Make it coffee."

Or this exclamation of a Pole: "How lucky we Poles are to have a buffer state like the Soviet Union between us and China!"

Yet even in countries like Poland, humor reflects an uneasy feeling that the future may belong to China. One such story is a new version of a joke popular during the German occupation. It then described three kinds of people:

> Optimists: those who learn English.
> Pessimists: those who learn German.
> Realists: those who learn Russian.

Today the optimists still learn English. But the pessimists learn Russian. And the realists learn Chinese.

There is also the Polish definition of an opportunist: "Someone who is learning to eat caviar with chopsticks."

Other jokes about China and the future are even more pessimistic. For example: it is 1970 and two citizens of Budapest meet at the junction of Enver Hoxha Street and Mao Tsetung Square. For a time they stand in thoughtful silence, shivering in their thin blue Chinese overalls. Then one turns to the other and says in a low voice: "Come to think of it, things weren't so bad under Stalin!"

This story is being told not only in Budapest but also in Warsaw, Prague and the other capitals of eastern Europe. Sometimes the date is 1980, sometimes even later. But it makes little difference.

Another story from Poland is more subtle: Kosygin and Johnson are sitting together ten years hence in a Peking prison. Johnson says to Kosygin: "I told you it was a mistake to concentrate on the German problem."

THE FUTURE IS OURS, COMRADE

Some Moscow stories about China are rather similar to east European stories about Russia; there is the same assumption of superiority.

> A meeting is being held in a Chinese commune. There are two questions on the agenda: first, the construction of a shed; second, the construction of communism. The chairman opens the meeting and says: "Comrades, since we have no nails I suggest we pass at once to point two." The agenda is adopted unanimously.

In another Russian story, young Vanya asks his friend: "Have you heard? The Chinese are marching on Moscow." The friend replies: "How could I hear? They always march barefoot!"

Still another story in the same vein goes like this:

> A Soviet plane comes in to land at Peking airport. The stewardess gives the usual instructions: "We are landing in China. Please tighten your belts!"
> A young Chinese responds angrily: "Please, no politics!"

The Chinese communists have made no secret of their dislike for the Soviet leaders, and this joke went the rounds of Warsaw shortly after the assassination of President Kennedy:

> "Do you know that there has been a major change in Chinese policy?"
> "No, what is it?"
> "The Chinese used to be against a Kennedy-Khrushchev meeting. Now they are very much for it."

Khrushchev certainly reciprocated such feelings and so do his successors. It is being said in Moscow that the authorities ordered all cats to be exterminated because they could not stand listening to "mao, mao, mao . . ." all night long.

Perhaps nothing reflects Russian antipathy toward Mao and toward the Chinese in general better than this story from Budapest:

When Khrushchev reached Budapest to pay a visit to Kadar, he was informed that the city was plagued by mice. Then he learned of a latter-day Pied Piper, a party member who had designed a special mechanical mouse to scamper through the streets, leading millions of mice at its heels. The mechanical mouse took them to the Danube and jumped into the river. The others followed and were drowned.

Mr. K listened with intense interest and then called for the Mouse Killer. He offered him the keys to Moscow, the Order of Lenin, and a huge sum of money. "Please," he said, "make me a little, mechanical Chinaman."

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百花仙島

「百花仙島」原是司廚者巧立的名目，要說全部出於杜撰，倒也不盡然，祇是牽强附會而已。原因這菜餚的主角是大而實厚的冬菇，菇素有仙子化身而隱居蓬萊之說。蓬萊，自是東海仙島。如今，庖人由一種菌地植物聯想得如此古遠，還美化其名，倒不能不說是深富幻想的創作天才呢！閑話表過，現在且來看看這式「百花仙島」吧！

材料：冬菇三只，菜胆五兩，蝦肉八兩，肥肉一兩，蟹肉一兩，梳打粉半茶匙，生粉一茶匙，生抽、細鹽適量。

製法：先將買回來的蟹，拆出肉質，浸於濃度的鹽水裡，約十分鐘撈起，攤放在乾潔的布塊上晾乾，這樣，可增加肉質的堅實帶脆！但以新鮮沒有死的蟹才能達到這樣的程度。相反，死蟹的肉質早已輭綿而變了色了，自難再達到理想程度。將浸鹽水以後的蟹肉切成碎粒，拌以生粉，梳打食粉、生抽和鹽開成的漿液。與此同時，也將新鮮的淡水蝦肉，切成肉粒，肉質呈現晶瑩明澈，有些彈性，跟切碎的肥肉，一同加入漿液狀裡拌和待用。

另方面，將冬菇置於盛有沸水的大碗裡浸脹，冬菇如購買大號冬菇則最爲相宜。切去冬菇脚以後，待冷却，然後撒些生粉在上面。並將肉料漿液攤在盤碟上，淋一些猪油，以冬菇作盖，通常，三隻濶大的冬菇，已經可覆盖「百花」肉料了。這時，置入鍋裡，用一個井字架，隔水蒸約十五分鐘。然後拌上預先在沸水裡泡熟了的菜胆，便可起筷吃了。

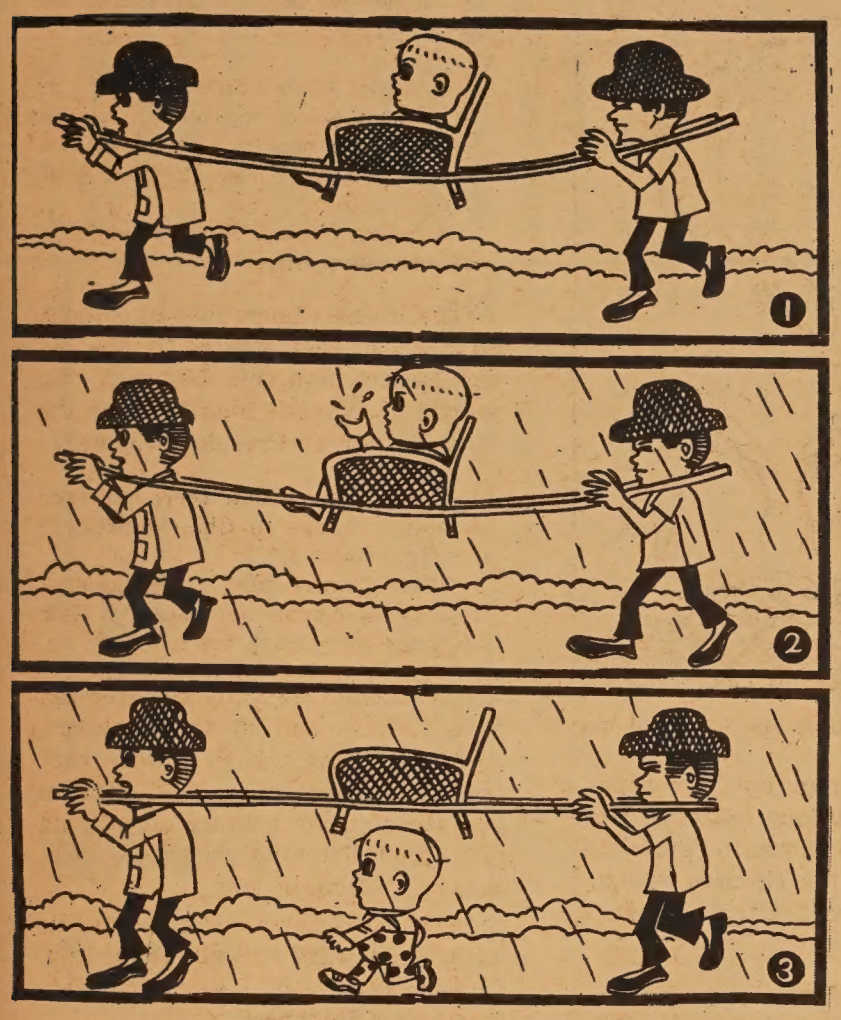
Island of Flowers

¼ lb. PORK — ground
½ lb. PRAWNS — finely chopped
¼ lb. CRAB MEAT — cooked
3 large CHINESE MUSHROOMS — soft-soaked
½ lb. CHINESE CABBAGE (BAK CHOY) — sliced
¼ teaspoon BAKING SODA
1 teaspoon CORNSTARCH
2 tablespoons SOY SAUCE
SALT to taste

METHOD: Chop prawns and pork together. Mix with crab meat. Add baking soda, cornstarch, soy sauce, and salt. Place well-chopped mixture in a shallow dish and glaze top with a little vegetable oil. Place mushrooms on top. Put dish in a steamer and steam over high heat for 15 minutes. Then uncover pot to add Bak Choy to top of dish. continue steaming for 5 more minutes.

食譜

五金 降級



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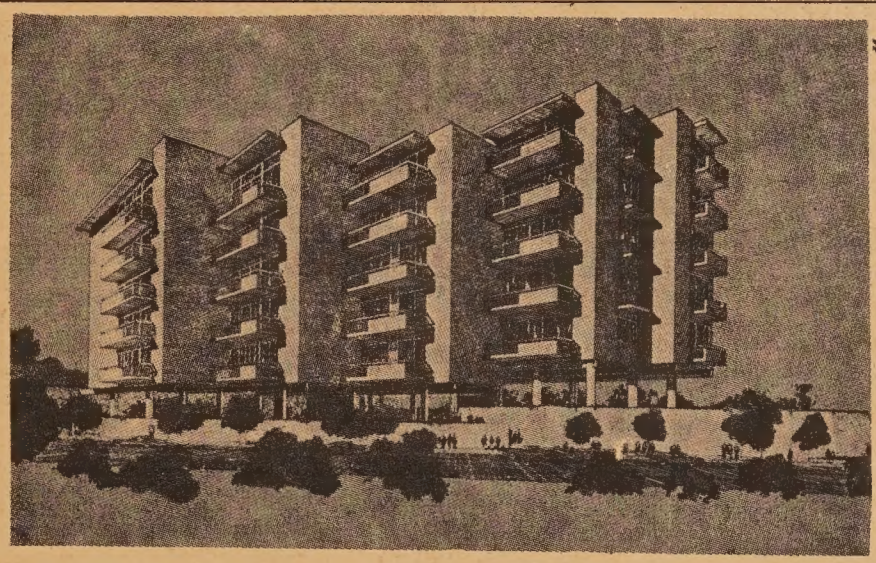

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追記

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▲第一晚，美國小姐初選在大會堂維持秩序的警察，站滿各通衢大道，可以說守衛森嚴；但守在後台門口那兩位却滿面春風，各小姐出出入入，大好飽餐秀色。

▲會堂雖大，但看客只坐了一半，香港小姐的胞兄馬洛奇向記者說：「今晚場面這樣冷落，恐怕各小姐們出台時會沒精打彩呢」！他還囑我在他妹妹出場時多拍幾下手掌，皇天不負有心人，在介紹到馬嘉慧出台時，獲得如雷掌聲。

▲香港小姐穿的是綠藍色的膠片禮服，鮮艷奪目，行起來搖曳生姿，全場都屏聲靜氣欣賞，馬洛奇悄悄地告訴我，這件衫，單單人工便超過了三千元港銀。

▲第二晚，是美國小姐決賽，座無虛席，連記者位都擠得水洩不通，那晚馬嘉慧穿着草綠色的泳裝出場，在我們記者羣中，盛讚她是遠東區最美的小姐。

▲半場休息的時候，看見曾代表羅省往大埠參加全美華埠小姐的黃綺齡，她正和幾位西人喁喁私語，她穿着淺黃色的薄紗晚禮服，美艷動人，替她攝了兩幅相，問她有甚麽要發表的？她說在攷慮參加另一處的選美會，我答她爲什麽不趁現成上台和香港小港一爭高低，她橫我一眼說：「難道你不知道這次賽美是國際性嗎？」

▲第二晚賽美結果，是紐遮市小姐榮膺美國小姐寶座。以本人看，紐遮市小姐雖然笑得很甜，但嫌畧瘦，反觀加省小姐長得珠圓玉潤，不高不矮，如我做評判，她當選無疑。

▲落幕後，記者羣蜂擁入後台攝影，全美最靚的小姐由人擺佈，任影唔嬲，不亦樂乎！在另一方，香港小姐却悄悄從前台行出來，幸好那晚我們「東西報」同人全體出動，有兩位守在甬道中向她採訪並請簽名在相片送給我們的讀者，否則「後台得米，前台走鷄」了。

▲第三晚，是國際小姐初選。一早打電話與選美會，請求讓我們訪問遠東區的小姐，秘書小姐編排在下午四點，但到時却推說各小姐遊倦歸來，需事休息，幸好馬洛奇在側，他撥通電話問其妹，才知道是陪伴着馬小姐那位看護人作怪。

我們向馬嘉慧小姐訪問：「這次來美參加選美有什麽感想」？

馬小姐說：「一切還好，只是看護人對我們的坐、言、起、行、衣、食、管得太嚴了，比起早二個月在澳洲舉辦的太平洋選美會，這裏反而不及那裏招顧體貼入微呢」！

「在澳洲那次選美結果怎麽樣」？

她很謙虛，梨渦淺笑才說：「幸獲第三」。

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她答：「難得千里迢迢來到美國，倒希望能有機會往各大城市暢遊，我嗜愛時裝設計，有機會入校深造，才是我最大的希望呢」！

▲第四日，世姐決賽進入高潮，記者羣中有些已開始放出盤口，記者一意啞聾燒炮，聽唔見句，猛影其相片：

▲是日選美節目很短，加插了不少電視節目，司儀宣佈香港小姐入選第四公主的時候，馬洛奇如飛趕落電報室，發電報訊，回來後，我問他手敏捷，是否在港食過夜粥？他說：「非也，爭取時間要緊，遲則要輸也」！

▲記者們在後台猛影相，不在話下，但有些落選小姐在化裝室大發嬌嗔，有些黯然落淚，梨花帶雨，較諸那些當選者笑逐顏開，世事大都如是，所謂有人歡喜有人愁者也。

▲是晚選美會設了個舞會，由海軍中挑選了一班壯丁來做護花人，好幾國的小姐穿着低胸禮服，高峯隱現，大兵們不少打雀咁眼，口水流而不知，這也難怪，假如設身處地，誰人不暈其浪者，保險公司都唔敢承保也。

（全文未完。）

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老華僑回憶錄

（續）　卷夫

或曰：對僑領之批評，有如俗語之「打者愛也」之謂也。

閒話休提，言歸正傳罷。各位讀者先生仕女，且聽老夫道來一則往事，可以證明僑領中皆非凡夫俗子之流也。

憶昔多年前，老夫尚有一些剩餘價值，在某埠半工半讀，復在敝會任「元老顧問」一職。該會乃一典型之僑團者。所謂典型，即係會章訂自先賢來美整鐵路後期之不久也，一切墨守成法，故步自封也，所屬梓里昆仲，姓界邑界分明也，大房小房，甲派乙派，互相傾軋也，彼此貌合神離，分庭抗禮也，如講得唔爽，一聲「打佢」，鬧起大門，拳脚交加，排骨寸斷也，內傷成痨也，以致强者大聲，弱者氣憤，賢者隱跡也，正所謂狐城社鼠之世界矣。

僑團之弄到「烏裏單刀」，亦並非恆久不變者，猶之乎月之有盈虧，日之有明晦者也。當另一派人繼任斯職時，有所謂「刷新會務」，以求有新表現時，或多或少而付之實現，進步雖慢，但亦非停滯不前也，敝會之發展過程，充滿辛酸苦辣之事，然積數十年之財力、物力、人力、亦購置樓宇，爲永久之會址焉。

前時還有「偏門」可開，進支大有盈餘，遠見之士，乃倡議增購樓業，鞏固經濟基礎，以建萬年之業，豐富財政之進益也。於是竭力奔走募捐，各會員一唱百和，互相慷慨解囊，共成義舉，此乃衆志成城，萬人一心之良好例子也，但由於人事之複雜，從此又有一場風波，於慶功會之時，對當事人多所指謫；混水摸魚也，中飽私囊也，假公濟私也，買價太貴也，地位不適中也，樓宇太舊也！尖酸刻薄，致令當事人一氣之下，就成了「力疾從公，積勞不治，已於X月X日仙逝，息勞歸主矣。」

跟着，自然是XX公治喪委員會成立了，花圈也，輓聯也，致祭也，讀其行狀也，素車百數十輛也，生榮死哀之情景，使人爲之動容，往日與之對立之人，見了棺材亦有無限之感慨，人生數十寒暑，其快有如白駒之過隙，死者已矣，存者且偸生。「今日君體歸故土，他日吾軀也相同」。噫，良不悲乎？

長江後浪推前浪，世上新人替舊人，新陳代謝，此乃放諸四海而皆準之眞理也。自政府取締「偏門」活動之後，許多人之生活受其影响，而敝會之進益亦頓減矣。雖有等人寄希望於省府政要換人，以達重整旗鼓之機會，惜時移世易，終於成了泡影。是故敝會雖有現欵存下，因用不得其法，坐吃山空矣。然年中舉行多次之宴會，費用浩繁，縱使有樓租可收，隨人樂助或硬性科捐，亦不能收支平衡，故此每屆選舉之時，興趣大不如前，因籌備經費困難，叫苦連天，吃力不討好之故也。

敝會爲了經費，發展會務，求謀良法，開源節流，乃召開會議多次，激烈辯論，爭到面紅耳熱，連如厠也忘記，其時議論紛紛，莫衷一是，現玆摘錄其要點，總結如下：

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Los Angeles

10 CENTS

MAY 21, 1967

一九六七年五月廿一日

羅省

全美華埠小姐劉曼蘭訪羅省龍岡公所留影

略論羅省僑教問題

羅省是美國第三大城市，有人口二百八十萬，各種商業興旺，工廠林立，物產豐饒，新建屋宇千萬間，自由公路縱橫東西南北，而且氣候四季溫和，如此優良之環境，堪稱一繁華大都市也。無怪乎每日從別處湧進者不下千人，而我華人聚居於斯，亦有近百年歷史矣。

據最近統計：華僑華裔定居於羅省範圍內者，約有三四萬之衆，其從工從商者，在經濟範疇中均爲不可忽視之力量；其或文或教者，在知識界亦有出類拔萃之表現。此等典型之美國城市，融合世界各國文化，對其社會發展力量，有不可否認之功績。是故我羅省之僑教，對適齡就學之青少年，自有其任重道遠之意義也。

爲人父母者，無不盡力栽培子女，使之接受高等教育，希冀一代勝過一代，將來立足社會，爲個人謀幸福，及爲人羣服務也。尤其是我等華人父母，更希望其子女有機會學習中文，認識中國優秀傳統思想，以求融合中西文化。惜乎華人散居各處，本身生活忙碌，未能接送子女往華文學校補習中文，只有望洋興嘆罷了。

然羅省之僑教中心，僅有新華埠之中華學校一所，規模離理想甚遠，此等小學生一年級至六年級僅一百餘人，皆居於華埠隣近者，如以三分之一爲比例，三四萬華人中，當有一萬人左右爲適齡之學童也。雖彼等均就讀於離家附近之中、小學，但日夕所接觸者，又是西人同學朋友，即使中國文字無機會學習，就連中國語言亦不說矣。是故華埠之中華學校所教之學童只有一百餘人，在全體中所佔之百分率僅五十分之一，此誠僑教中一憾事也。

或曰：中華學校可設置巴士，來往各處接送學童，當可增加學生人數也。殊不知此項費用龐大，能從何處籌備？同時縱然克服此困難，第二個問題又發生矣，即係校舍之小，不能容納更多之學生也，誠然，可以增建校舍，多聘教員，但到頭來又是要籌更多之款也。縱然以上此兩種步驟可行，所需之時間必相當長久，而現時適齡之學童不能等待社會人士籌款，設置巴士或增建校舍之後來就讀，因爲適當時機一過，事後補救，必定事倍而功半也。

或曰：如離家太遠，在家由父母教導可也，但事情決不如此簡單，須知父母本身大都生活忙碌，難有長期性及忍耐性和適當之方法教導，況且古人亦有「易子而教」，可知「頭殼要俾人打」，中外古今皆同也。

總而言之，我華人重視僑教，乃一可喜之現象，然針對目前之問題，可以下列辦法行之。（一）設置巴士，接送華人學童（二）增建校舍，容納更多之學生。（三）在遠處居住者，聯合隣近之華人，輪流在個別家中或商借附近之教堂爲課室，由父母志願負責教導。（四）如子女已在大學者，可鼓勵其往圖書館借閱有關中國文化之書籍，對吸收中國文化，亦一善法也。抑尤有進者，「僑教」之定義，狹義言之，乃華僑學校之教育也，廣義言之，尚包括在家庭中灌施中國文化思想；及講中國語言，如有可能，學習寫讀普通之中國文字也。

羅省街頭

長老會遷址

羅省華人長老會之現有場所，因歷時年過久，不適於用，幸得長老區會對該會深表同情，決議將在固利芬亞道由二五〇〇號原屬長老第二會會堂，讓與該會。該會已于五月十四日遷往該址，歡迎各界僑胞赴會云。

坐失鉅欵

近有某僑胞，其地下土庫夾萬，被匪偷去，據聞內有現欵八萬多元，現懸重賞希冀早日破案。對此事曾徵詢一銀行家意見，據該不願透露姓名之銀行家謂：「如此鉅欵，如存在銀行，又安全，又可安享利息，如以定期存欵五厘七五利息計，單利息每年可賺五千元了」。本人如果一年能淨賺五千元，就不必長駐街頭當專員也。

得不償失

馬嘉慧旬前來華埠訪問僑胞：被一羣僑胞圍着攝影，一位仁兄從汽車夾縫中趕上來傍着港姐影，笑得見牙唔見眼，但影後牙痛咁聲，原來太過興奮，簇新的西裝不知如何，竟被撕下了一大塊。

心細如塵

本埠殷商閣兆聰，廖崇潮曾設宴爲港姐馬嘉慧洗塵，所備菜式，精巧可口，尤以花旗參燉鷓鴣，乃專爲港姐兄姊以防不慣轉水土而設，如廖伯者，眞是心事細如塵哉。

國語傳譯國語

嚴副總統來羅訪問，屆時少不免定有演說：寄語中華諸公，未雨綢繆，宜早覓定傳話，庶免重蹈某年某名人蒞羅演說，某要員用國語傳譯國語，聽到各僑領一頭霧水也。

電視服務

香港電視公司，近年生意蓬勃，精工修理，更享時譽，近日爲利便僑胞，特設華埠專綫電話，爲僑胞服務云。

Dateline Los Angeles

by W. F. Lee

Chinatown Los Angeles is readying a big welcome for Yen Chia-Kan, Vice President of the Republic of China The question is whether Yen will visit Chinatown before visiting other Chinese intellectual groups or vice versa. He will attend a luncheon meeting on May 22 at the Ambassador Hotel given by the World Affair Council.

Another organizational meeting in connection with the project for Senior Citizen Housing in Chinatown area will be held on Thursday, May 25th, 7 P.M. at the Cathay Bank, according to Secretary Calvin E. Chao. The group asks the support of the Chinese community.

On May 16, a temperature inversion clamped down over the Southland like the lid of a pressure cooker, forcing hot, dry Santa Ana winds down the slopes into the metropolis and sending the mercury rocketing up to a high of 102. On May 16, 1956 it was 99. The highest ever tabbed in May was 103 degrees in 1896.

李香琴 倫影雙棲 接獻美來

戰後不久，李香琴接受星洲大世界遊樂場的聘約，赴星登台，大世界遊樂場演約期滿之後。李香琴以獨挑大樑姿態領班在馬來各埠演出，光陰易過，轉眼就是四年。馬來各埠的戲迷，下少拜倒石榴裙下。

一九五三年，她回到香港，這時適值香港工業展覽會開幕，馬上給她的誼父普濟檸檬精藥行主人陳少泉邀到工展會主持檸檬精攤位。陳少泉經營商業有獨到的眼光，請到這樣一位青春美麗的誼女來主持展出，雖屬一個良好的主意。瘋魔了港九的百萬觀眾。

一九五五年，李香琴跟粵劇名伶白玉堂、羅家權、陳非儂、何芙蓮、鄭輞寶等組織自由粵劇團，回到台灣去觀光。她擔任劇團的副團長，在台北作勞軍演出，以色藝雙絕，博得不少掌聲，雖今事隔多年。而檸檬小姐的印象，還深深印在人們的腦海中，歷久猶新，她除了演技有高深修養外。對人和靄可親，無論甚麼時候，都笑容可掬，無怪人們對她的好感了。

這幾年來，李香琴在香港影壇，更是紅得發紫，片約應接不暇，簡直成了水銀燈下的忙人。此次接到美國紐約的新聲電影公司董事長陳兆璟氏之邀，來美登台，與羅劍郎拍檔演出，盛情難卻。登台之日，定有一番熱鬧云。

填字遊戲

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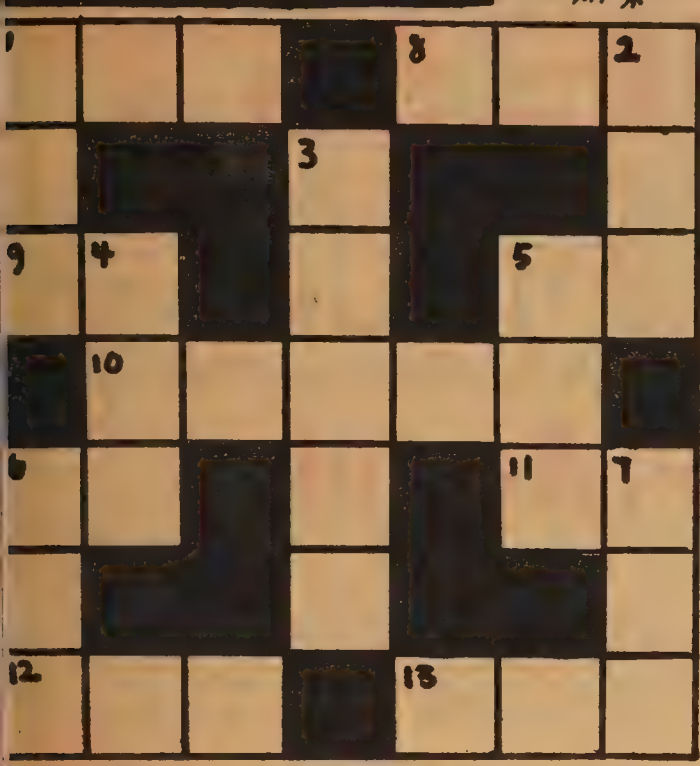
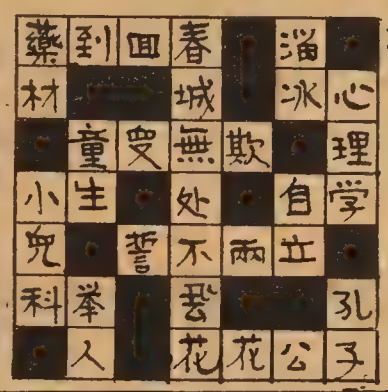
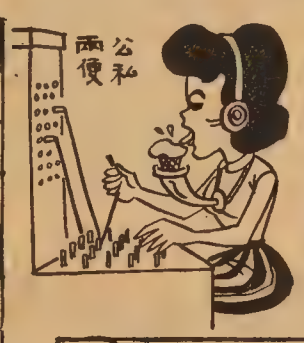


橫
(1)梁山伯的情鄉
(5)梁山伯的情人
(6)西廂記男角
(8)外國畫家
(9)古代書法家
(10)四邑之一
(11)杜甫詩句
(12)生活之道
(13)花名
(14)快速飛機

直
(1)梁山伯的情人
(2)政府出資供讀書者
(3)動腦筋的人
(4)國畫一種
(5)中國性學家
(6)詞牌之一
(7)募捐機器

填字遊戲上期答案





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中共爆發暴動威脅九港

繼「澳門事件」之後，中共又在攪「香港事件」。

香港的毛帮特務，工運份子先後製造南豐紗廠，中央的士公司，青洲水泥廠，香港人造花公司的工潮，並向香港法律挑戰，一再在九龍黃大仙區及彌敦道暴動。公開攻擊港督，毆打警員，焚燒車輛，强搶商店，使香港居民人心惶惶。

起初港府表示暴動與中共之政治無關，但未幾中共却公開向英國駐中共代辦提出四項要求，表明了中共對香港事件作正面支持。

香港的地位關係微妙，且中共倚爲經濟重鎭，她早已目香港爲囊中物，本毋須以武力攪垮香港，顯然的，其暴動的目的並非要收回香港，一般看法，其動機不出四點：（一）中共內鬨，大陸人心惶惑，要製造國際性事件以轉移人民目標。（二）藉故要求禁美艦入港，强調反美運動。（三）向香港右派的人士施下馬威。（四）在高壓下迫使港府低頭，擊碎這個「民主櫥窗」。

中共此舉，其實打錯了如意算盤，這是殺鷄取蛋的手法，今後香港或可不致歸還中共，而中共也在討點甜頭後住手。但其影響之大，則無可估計，香港之繁榮從此休矣，影響所及，中共每年七八億元外匯也化爲烏有。

不過話也得說回來，中共連年在外交內政上都呈現瘋狂狀態，她並不計較如意算盤的。尤其是文化大革命以還，國家大權握在狂莽淺薄的江青之流手上，以洩私忿而不惜犧牲國家元氣，傷殘人命，則區區七八億元收入，何足掛齒？

如果中共當局有此危險念頭，則「香港淪陷」也不是沒可能的。

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新第九篇（續）

（續上期）老江爲人忠直，既生同情之心，是晚適高芬先生過埠，老江將其座車停放附近，亦擬於酒吧小酌後駕車回去，乃提議曰：「余有車可送爾等，因在此時此地，召一的士幷不容易也。」

蓮黛面有難色，少頃曰：「吾兄開罪先生于前，幷未有機會道歉，現反而累爾以車相送，儂何能接受？」

老江生平不怕硬，只怕軟，特別面對一楚楚可憐之女人，半句鐘前雖站敵對地位，但現在則化敵爲友矣，乃曰：「令兄醉後鬧事，此乃酒吧常有之情況，毋容介意，余現往取車，約兩三分鐘可到門前矣，爾聞車笛，可扶令兄先出來也。」

蓮黛仍有躊躇，但老江已步出酒吧矣。

果也三分鐘後，老江接蓮黛兄妹上車。車上，老江自我介紹，幷自我承爲百萬富翁之車夫，蓮黛對其職業毫無鄙視之意，反而力讚彼富豪俠心腸，爲海外所罕見。

未幾，車至列治文區，蓮黛指一紅磚小洋樓曰：「此乃吾家矣，江先生可否賞臉，入內喝杯咖啡否？」

老江諉以時間已晚，需駛車回家。

蓮黛凝睇相望，含情脈脈，曰：「入內十分八分鐘，恐毋妨也，且家兄醉酒未醒，盡儂一人之力，亦難扶其走上八級樓梯。」

老江問：「貴府尚有何人？恐夜深擾人清夢也。」

蓮黛曰：「如家中尚有他人在，則儂不致如此辛苦照顧家兄矣，儂最怕在公衆場所露面，第家兄喜酒，逢飲必醉，不能不隨身照料耳。」

老江將車停在車房前，見蓮黛誠懇相邀，乃同扶其兄入屋。

屋內佈置，雖非豪華，但頗雅緻。蓮黛之兄被送進其臥室後，蓮黛爲老江倒茶，慇懃招呼，客廳內僅餘一男一女，使老江頓形侷促，但蓮黛則落落大方。

老江稍坐片刻，即起身告辭，蓮黛送至門前曰：「江先生急于返家，如此不賞面，使儂煑一杯咖啡時間亦無。家兄沉醉未醒，尚欠先生一個道歉，可否留下電話，俾他日有所請教？」

老江非善於口才者，當時僅吶吶而言曰：「豈敢留下電話以接納道歉，今日之事已矣，幸毋再介意。余爲人僱工，幷無私人電話也。」

蓮黛目送老江上車，揮手道別後即回屋內。

此事本可告一段落，老江亦以兩人萍水相逢，幷未放在心上。

距三日後，老江忽接一陌生電話，自稱係宋國良，擬邀老江晚餐。

老江頗感訝異，因從未識宋國良其人，更未隨便留其電話與陌生人也。（未完）

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今日美國人心目中的華人心理

馬博良

時至今日，中國以及中國民族或者中國文化，對於美國人，其意義依然是一條龍。龍，是神秘的，也是不存在的。而中國的一切，對美國人正是不存在的神秘。這也許是美國人天性淺薄，凡事通常不肯深入，所以會比歐洲人誤解；但在另一方面說，也可以說中國的一切確然是與衆不同的。來美以後，認識的美國人當中，有不少是飽學之士，足跡遍歷歐亞兩洲，講到德國或日耳曼民族，或是巴爾幹及斯拉夫民族的風土人情，這些美國人都頭頭是道，但對東方，尤其是中國的一切，則格格不入。一個在抗戰時期駐守昆明的美國軍官，即使在滇貴一帶住了幾年，可能還不及一個到香港任職數月的愛爾蘭人那樣瞭解中國的風土人情。

中共推動所謂文化革命和發動紅衛兵以來，在美國的我輩華人，相信更聽和看到不少出自號稱中國通的笑話。不過，究竟時移勢轉，中共引發了美國人的注意，漸漸有不少美國人士是漸漸瞭解中國的一切了。譬如，三月十七日的「時代周刊」發表的社論『中國的人心』，若非中國人的手筆，將是一篇不可多得，前所罕見的中國研究。由秦始皇焚書的史乘說起，以至預測到中共統治的苦楚將深切改變中國，而在其過程中間中國亦改變了共產主義，議論和見地都相當透澈。文中同時指出『中國人似乎是清醒、勤勉、愉快、守禮和禁慾派的。但也似乎是迷信、仇外、缺乏幻想、政治上被動，並對一般非華裔的人自大的。』這幾點都很有道理。其實，對於華人的解釋應該還有一個說法，歐美人仕注重宗教信仰，美國人每每問及中國人的宗教信仰，也每每奇怪中國人向來沒有一定的宗教信仰，究其原因，固然是儒家思想主宰了數千年的關係，但主要的還是由於中國人本身可說是一個哲學的民族，正如人們認爲希臘是詩的民族一樣。因爲是哲學的民族，宗教信仰就沒有一定，也不深刻。同樣地，這民族也就迷信和政治上被動了。

接着，該文更將西方人和中國人的本質區分，進一步加以分析，西方人被認爲是崇奉普羅米修士或浮士德，希求主宰大自然；而中國人則設法與之和洽相處。中國人的這種與宇宙，過去以及社會取得『調和』的觀念，造成中國人的堅忍和歷久不變，但是堅忍久了，有時拘抑的結果，好像拍球一樣，愈捺下去便愈反彈得高，因此，這重視『不施暴力』的國土間或就會有逾常而劇烈的『暴力』爆發起來。倒是慣於鬥爭的一些國度，平日視之爲生命的定律，無需竭力去平衡取得協調，反而不會這樣緊張和厲害。這是一個相當精警的見解。用來解釋歷年來中國此起彼伏的好動亂，如秦始皇，如黃巢，五胡亂華，安祿山，金元清之外患入侵，張献忠，李自成，太平天國，八國聯軍，直至最近的中共文化革命，這個「時代周刊」的觀點不無道理。可是，在另一方面，我們也不得不指出，並非只有西方人才產生主宰大自然的普羅米修士或浮士德之類的神話故事，數千年前中國人早就有了「愚公移山」和「后羿射日」的寓言，這也是意味着强烈的主宰大自然的意識的人定勝天，便是此理。此外，我個人也不敢完全同意久安必動是暴亂叢生的惟一因素，中國古代有蠻族爲患，近代則有帝國主義的騷擾，都是直接原因，不過，中共政權毛澤東思想要根除這種「和諧、協調」的精神，不容許中國人有息事寧人的觀念，則是事實。所謂文化革命最初的原則，是要粉碎儒家「禮教」和道家「無爲」的影响，也是事實。在這方面，「時代周刊」的分析把握得很正確，也就是說，對中國人的思想背景認識很清楚。（未完）

編後話

嚴副總統訪美，「東西報」希望能作僑衆喉舌，表達僑情，所以曾刊啟事徵求僑衆意見，然後由本報歸納作一總論，這便是本期的主要文章——！「歡迎嚴副總統來美，表達僑胞心聲」，「東西報」作風，從不向醜惡低頭，也决不興風作浪，更不自我標榜，譁衆取譽，我們知道在美國辦報無利可圖，既付出人力財力，應該對僑社有所裨益才對，否則作意氣之爭，貶格求售，不僅于僑社無益，對自己也沒有好處。

把「現代文學」帶進香港文壇的馬博良先生，由上期開始替我們寫稿了，他現居三藩市，公私兩忙，在百忙中爲「東西報」撰稿，尤爲難得，

本報徵文本期揭曉，在此謝謝賜稿諸君雅意，優勝作品將由下月起在本報刊出。

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新僑年

戀愛與結婚（續）

在美國雖不乏女孩子追求男孩子的艷聞，但一般仍以男方採取主動的爲多。當你看上一個女孩子時，你可想法子和她接近，向她自我介紹，經過三數次的見面與談話後，你便可試約她單獨同你外出，男女間的約會在美國通稱 date。約會的時間可分白天和晚上，通常以週末或彼此皆有閒暇的時候爲佳。約會中的活動，在白天可同往游泳池游泳或赴海灘行日光浴(sunbathing)，可同打網球，可同往觀球賽；在晚上可去看電影、跳舞、觀歌劇、同進晚餐、逛公園或同商其他節目。在商定活動節目時，多由男方提議請女方決擇。

當與女友在一起，必須輕鬆愉快，善於談笑。談話的題材，以個人嗜好、家庭概況、日常趣事、影劇娛樂、球賽或其他體育消息等爲宜。

幾個月或一年半載之後，如雙方情投意合，即可定情 (go steady)。定情前可同時與其他任何異性朋友交往和約會，但定情後雙方便不應再與其他異性朋友親近了。定情後如雙方各是某兄弟會和某姊妹會的會員，則可交換各該會的會戒 (fraternity or sorority ring)，以示愛意，這樣叫做 pinning，換句話說，雙方便 pinned to each other 了。

定情後的次一步驟便是訂婚 (engagement)。訂婚時男方須爲女方買一枚鑲有鑽石的訂婚戒。訂婚後隨時均可結婚。喜期決定後可通知雙方家長，通常皆由女家籌備婚禮。婚典除多數在教堂由牧師或神父證婚外，亦可在女家或商營禮堂舉行婚禮。至於婚後是否赴他處旅行度蜜月，須視各人經濟情形而定，在美國並不是人人都有足够的金錢用來度蜜月的。

結婚必須至地方政府的法庭 (court house)，領取結婚證書 (marriage license)，否則不能受到法律的保障。婚後雙方都將金質結婚戒戴在左手無名指上，女方多數連鑽石訂婚戒同戴，以示身份。戴結婚戒 (wedding ring) 是一件非常必要的事情，夫婦雙方都對此非常重視。因爲在美國，未婚男女（包括已離婚及喪偶者）之間的交往與戀愛是極其自由而公開的。但已婚而有配偶的男女却不能隨便與異性朋友親近，否則極易釀成家庭糾紛。所以夫婦間常約束對方時刻戴着結婚戒，藉以暗示所有其他異性「到此止步」。

本報徵文揭曉

「東西報」爲了廣集衆意，發起徵文。題目是「我們需要怎麽樣的僑領？」和「怎樣改革華埠」？在兩個月內，收到徵文稿件八十三篇，經甄選後，優勝者共十篇，按照本報徵文例，入選作品，均贈閱「東西報」一年，首名優秀獎獎金二十元，茲將優勝者名單列下：

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對參加徵文之作者，我們深表謝意，今後當繼續舉辦各項有意義之徵文，尚望再接再勵，參加我們「徵文」行列。

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李國鼎的任務

經濟部長李國鼎隨嚴副總統訪美任務，不外是與美國政府商談中美物資交換的問題，同時澈底商討對美貿易項目的增加，因爲他是經合會的副主任委員（主任委員由行政院長兼），具有雙重的職務，而且他在美援會，經合會甚至經濟部任內，一直都主管美援的業務，對美援物資的運用與爭取，可以說是駕輕就熟，會談起來比較具體而深入。

自從美援停止之後，中美雙方高級首長，始終未作澈底研討過補救的方法，可是到今年，美援四八〇公法項下剩餘農產品補助，方案亦已屆滿，美方宣告不續援助。雖然這兩項物資的停止，在表面上並不影響我政府財政的收支與經濟的發展，可是有了總比沒有的好，能夠爭取的自然不會放棄，因此，李部長此行，可能是就這方面的問題有所接洽。

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衆議堂

實名論

雷德

世有所謂「掛羊頭賣狗肉者」，名不符實的例子不知凡幾，從前廣東禁烟局原是出售鴉片烟的機構，當你看到「發財埋便」的招貼時，你該當心。發財是「埋便」的人，不是你自己。

華僑社會裏，將多兵少，多的是空銜。一個團體裏竟有主席（會長）總長，監察委員長，樓業部長，書記長等名銜。個個都是頭人，獨當一面，造成尾大不掉的現象，使會務遲滯不前。

僑領的名銜，大多是自封的，一個曾爲公所打掃的職員，如果要把他介紹起立與衆相見時，無銜可用，還是把他冠以「僑領」的，這麼一來，僑領大贈送，便成爲有名無實了。

整理僑社，循名核實，是重要的一着。

華埠雜碎

喜歡賭博的人，多有禁忌，華僑往李糯或太浩湖的，千祈勿請他吃GRAPEFRUIT，因爲這是老番「補碌」，「補碌」乃英文破產之謂也。

中共大陸如今也有禁忌毛澤東被捧作神以後，毛字要諱，廣州紅衛兵下令禁叫毛瓜，應以節瓜代之。

毛瓜即「毛」澤東「瓜」老襯也。

× ×

華埠附近一戲院曾放映協皮影片，名爲協皮與香蕉。

協皮與香蕉有什麼關係？想入非非者以爲協皮自由性愛，有借重香蕉之處，其實熟悉內幕者稱，香蕉皮剝絲晒乾，混入香烟中抽，可有飄飄然之感。

× ×

台北最近發生國際貿易大騙案，主角黃超倫原在三藩市經商，但此間報刊都未有提及。

據台北有關機構初步調查：國際貿易大詐騙案的主角黃超倫，現年四十三歲，廣東順德人，畢業於國立中山大學，獲有工學士學位，後曾在香港英文書院及華仁書院攻讀英文，其妻黃梁瑞娟亦係廣東同鄉，這對夫妻旅居香港甚久，均具有中英雙重國籍身份，他倆雖然持有英國護照，但因英國與台灣國府沒有邦交，所以每次赴台接洽商務或觀光，都是用的旅港僑商和旅美僑商身份。

鄉土情深

人類在遊牧時代是沒有鄉土觀念的，到了農業發達，人類不能隨便離開耕種之地，有一定的居住及活動範圍，才漸漸產生鄉土的觀念。出生在那裏，飲食在那裏，宗族團聚亦在那裡，於是那熟悉的地形，熟悉的面孔，在人類腦海裏烙下很深的記號，自然又從鄉土觀念而成爲戀慕鄉土之情。

人類附着於土地，已歷數千年。每人都有一個固定的家，從這個家聯繫着許多不可解脫的藤蘿，像祖宗的墳墓，父母兄弟的生活，鄉人的情感等。一旦離家遠行以後，陌生的環使你不習慣，就似乎覺得過去的習慣的安適的生活，使你想起來深切有味。「舉首望明月，低頭思故鄉」，以李白的浪漫不羈的性格，都不能使他「隨遇而安」，而發出思戀鄉土之情了。

「富貴不歸故鄉，如衣錦夜行」。這就是說，富貴後回到故鄉，使熟悉的人知道，才有意義。劉邦做了皇帝，以天下爲家，但他還要回到豐沛，置酒會故鄉父老，同時自己作歌說：「威加海內兮歸故鄉」——他做了皇帝，「威加海內」，故鄉的父老——熟悉的面孔——是不會不知道的。他要自己回到故鄉，親自看看那熟悉的兒時「釣遊之地」，看看那一張張的經過幾年不見的熟悉面孔。可見鄉土之情是誰都會有的。

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李麗華一段情

被目爲影壇「長春樹」的李麗華，她的年齡可以做祖母了，但在電影裏她還是風姿綽約，毫無老態，自嬪嚴俊後，兩口子甜蜜相處，成爲影圈裏不可多得的伴侶。

可是李麗華曾有一段情，向未爲人所談過的，她的走紅，可回溯到二十餘年前「文華電影公司」時代，「假鳳虛凰」使她紅透半天，這是「文華」製品，老板是吳性裁。

吳性裁當時爲上海的「顏料」大王，現在香港北角開設「凍房」，靠「中共」的生意支持，無甚起色，他的兒子吳熹升，上月中因虧空港幣二三百萬元吊頸自殺。

吳熹升終身不娶，是爲了愛李麗華，「文華」時代，這位大少爺便對她刻骨傾心。奈何「落花有意，流水無情」。李麗華沒有跟他發生愛情，但却一直保持良好「友情」。而且自從李麗華下嫁嚴俊以後，愛屋及烏，吳熹升又變成嚴俊的好朋友，看他常「隨侍在側」，而內心的滋味也可想而知。

一個心無所歸的人，終以自己的手結束自己的生命。

（接上頁）

請爲父母官的嚴副總統訂定明確的護僑政策，呼籲世界正義人士，戢止印尼對華僑的暴行。

嚴副總統這次訪美，得有機緣接觸美國的僑社，美國僑社有其特殊形態，不過有一點可指出，僑胞中百分之九十九點九是反共的，可是却不能說這百分之九十九點九僑胞都對台灣具有向心力，這並不是說這些對台灣缺乏向心力的人不愛國，相反的他們都是反共愛國的，不過愛之殷，求之切，而在某一角度下對台灣有些失望而已。政府應爭取這些「諍士」，不要把他們打成「異己份子」，而那些淺薄的愛國主義者，都是一些「應聲虫」，以之粉飾太平則可，對國家「建設」毫無作用。

留美華僑從孫中山先生提倡革命，建立民國，到北伐抗戰，都盡過很大的力量，所以他們都具有傳統的愛國心腸，可是他們在美國所掙扎出來的地位，政府曾盡過多少力量？在祖國代表僑胞發言的僑領是不是衆望所歸？那些連英語也未通順却以國民外交工作功臣自居者是否爲僑胞所心服？祖國所聘任的僑務委員僑務顧問是否適當人選？

嚴副總統是一個賢明的領袖，請就上述問題調查一下。

文教貿易問題

美國僑社的文教工作展開不夠理想，海外學人與普通華僑隔了一道鴻溝。僑務教師待遇菲薄，僑教系統不切實際。嚴副總統於本年三月十日在立法院報告表示：「政府在下年度的預算中，將增加外交經費，並將促使海外學人，學生及華僑的合作，以從事國民外交，發揮個人的作用。」無疑這是僑社當前所需要的，但我們希望這筆增加的預算，能切實地發揮其作用。

對于台灣的貿易方面，除了洋菇配額爲僑商所關心者外；全美各地華埠禮物店所出售的，都是日本貨，近年台灣手工藝出品，突飛猛晉，爲什麼不能以國家的力量扶助出口？多少年來，僑商在售貨時都紅着臉委屈地向顧客說：「這是日本製造的。」

希望政府給我們僑胞挽回這個體面。

本來，僑胞對台灣內政方面也有意見表示，但遠托異國，對國情未盡熟悉，而且連年在蔣總統勵進圖治下，台灣在各方面的進步是有目共睹，所以這類意見，我們在此從畧了。

僑胞所關心的兩項問題，都是切身的，反攻大陸，使有家可歸，改革僑社，溝通祖國與僑胞關係，爭取僑胞對祖國向心力，我們相信，嚴副總統此行，必有所獲，在此謹祝他成功，並表歡迎之忱。

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歡迎嚴副總統來美
表達僑胞心聲

中華民國副總統嚴家淦先生訪美，這是我們全僑值得興奮的一件事，過去嚴副總統雖曾來美超過十次，但他不是以國家元首身份訪美，所以其成就也屬於其職務上的成就，這次代表中華民國訪美，則其意義不僅是職務上的，而且關係於整個國家民族的，對于中美兩國邦交，世界大局關鍵，及團結僑胞力量都有重大的作用。

嚴副總統這次訪美，我們認爲正是最適合的時機。

近十年來，台灣國府雖在安定中求繁榮，但也由於其安定，對外而言，可能被目爲一個遊覽勝地，而忽畧其反共堡壘的地位，連年在聯合國對代表權的掙扎，在世界性集會中被人排擠，顯然地，台灣國府在世界上的地位，安定而不突出，反而給中共暴風雨式的措施淹過了。

不管大陸同胞的痛苦，中共不斷在東南亞製造紛亂，繼之試核爆核，拉緊了全世界人民的神經，於是患了左傾幼稚病的人，大多都對中共作盲目崇拜，特別是美國的知識份子，靠中共的宣傳品自命爲「中國通」，把毛澤東捧上九重天，妖言惑衆，似是而非，這些人散佈在美國的大學裏，他們的言論，或多或少會影响美國國會某些「前進」議員的意念，進而低抑國府在世界上的地位。

喝醒「共產迷」

自從中共推行文化大革命以來，紅衛兵砸碎了中華民族數千年來的傳統文化，爲毛澤東排除異己，殺害文教藝術精華，造成中共陷於全國混亂的內鬨，過去竹幕內的牛鬼蛇神，都由中共自己一個個的捧出來了。

「中國通」的迷夢該醒了，連「老大哥」的蘇俄也在譴責中共，難道美國的「中國通」還要全世界的人民去握上中共血腥的手麼？

所以我們說現在是嚴副總統訪美最好的時機，緊握這個時機給那些恐共迷共的美國人當頭一棒，讓他們醒覺過來，讓他們正視台灣國府對世界和平的重要位置。

本報爲了使嚴副總統此行更具意義，曾廣泛地徵求僑胞意見，請他們用書面投寄本報，俾能整理發表，以反映一般僑胞輿論，此乃大衆心聲，相信也是我們僑胞給嚴副總統最好的禮物。

綜合各僑胞的書面資料，我們可歸納兩項問題奉獻給嚴副總統參攷。

反攻大陸問題

（一）反攻大陸問題，無可疑議地，自從失去大陸以後這個問題便存在了，我們叫出這個口號也有十多年，雖是老生常談，但一天沒有收復大陸，這個口號還是要叫的，嚴副總統此行，恐怕無論到那一個地區去，爲首最爲僑胞關心的便是這個問題。我們希望嚴副總統能夠確切地向僑胞顯示政府反攻大陸的決心，反攻的進程與步驟，雖然有關軍事秘密不能公開，但原則性與政策是可報告的。比方獨立自主的中華民國是否能擯除中美防守協約而反攻大陸？又能否爭取美國支持中華民國反攻大陸？在中共內鬨劇烈中是有利于反攻？國府如何結合大陸內盈千累萬的反毛份子？

僑胞所願知道的，不是等待有利時機反攻大陸的濫調，有利時機是「爭取」而非「等待」，如何爭取？請嚴副總統告訴我們。

海外華僑問題

（二）海外華僑問題，差不多有一千八百萬的華僑，散佈在世界各地，由於各居留地環境不同，便造成了錯綜複雜的僑務問題，近年來，中共滲透東南亞，處處挑起禍亂，使華僑處境更趨惡劣。中印之戰，把華僑驅入集中營，緬甸國有化沒收了華僑資財，此外菲化及越南加諸僑商的殘害，無不言之痛心。目前印尼華僑，更遭受空前排斥，財產生命都沒有保障，華僑是海外遊子，作爲母親的祖國將何以善其後？

（續下頁）

段情 —李麗華

（內情請閱下頁）

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